

ZION'S HERALD

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"O THE HAPPINESSES!"—So begins the Psalms. "O the happinesses." The Bible is full of blessings. Its every word is a benediction. God blessed the sinless Adam in his solitary Eden. He blessed him when he was made male and female, two in one, and one in two. He blessed them when sin had made them two, antagonistic, hating and hated. Even then God gave him blessings, and pitying his lost estate, tenderly raised him up, and put beneath Him diviner arms.

Then He promised exceeding great and precious promises. Through faith these promises were fulfilled in the hearts of early saints; through faith alone they have always been received. There is no happiness, pure and profound, except in Christ. It is true to-day as ever, that all the happinesses, belong always to the Christian. O the happinesses of the man unto whom the Lord imputeth not iniquity, and in whose heart is no guile. O the happinesses of the man who walketh not in the ways of sinners. O the blessings of the pure in heart, the poor in spirit, the meek, the hungerer and thirster after righteousness. Here only is happiness, stable rest, perfect peace, holy calm of soul, sunlight from the heavens, air ample and serene of the eternal world; these are around, within, above the soul that is filled with faith and the Holy Ghost. Be such disciples and believers, and you will always and eternally say, "O the happinesses! O the happinesses!"

The *Leader* cannot see how closely all Christian bodies cling to essential truth. It thinks, because some orthodox preaching criticises the Andover School, therefore the Andover School is not orthodox; because Jonathan Edwards is not quite the authority he was on the Will, or Hopkins' choice is not accepted by all his brethren, that, therefore, these fathers do not yet influence the Church. It quotes Bushnell, Beecher, and Murray, as proofs of this modification. But neither of these men in their points of undue liberality is supported by his Church, while all of them cling closely to every essential doctrine, Beecher asserting unending future punishment, and Bushnell in his way, a vicarious sacrifice, though the way is a very poor one. But the mass of the orthodox of all sects cling to orthodoxy. They always will. There is no difference essentially between a Methodist and Presbyterian, a Congregationalist or Baptist, an Episcopalian and Moravian. The Church has always been a substantial unit in essential doctrine, though many grave errors have been put on her corner-stone. Herein is the difference between her and all her copyists. The blood of Jesus Christ, the Son of God, atoning for a ruined race, and saving them that believe, according to the Word of God, by the power of the Holy Ghost, this is her short and eternal creed. In this Calvinist and Catholic fundamentally agree, Armenian and Greek. To it can be added no so-called rational body, one which degrades Christ to a mere man, or which gives salvation to all without faith in the blood of Jesus Christ. This is the line of demarkation, this the great gulf that cannot be spanned, and cannot be passed over by complete abandonment of the opposite side. May *The Leader* soon prove itself a worthy Christian leader, by leading those who accept its present errors, into this only saving and divine knowledge.

France is tossed on the waves of anarchy. If Thiers can navigate it through these straits without running it on the rocks of absolutism or monarchism, he is the greatest man that nation has yet seen. Paris has been disturbed fearfully. Yet when one remembers that Paris has over a million of inhabitants, that business is at a stand-still, that starvation is their daily food, he will not be surprised at some outbreaks. They would happen in London or Berlin. The Republicans claim that

they only killed one general on purpose, and he had fired on their women and children; the other general, Thomas, having been in citizen's clothes, inspecting their fortifications. The country is quiet, and if the epidemic does not spread to other cities, the government will conquer the situation. We hope such may be the case, though the signs are not very propitious, and it is not improbable that Napoleon will be the outcome. He will be undoubtedly the most agreeable to Prussia, as he will never disturb her boundaries, or seek revenge. He will be as shy of Prussia as he has been of England. He remembered Waterloo, he will remember Sedan.

Why should rich men be so annoyed when asked for money? Money is their fame, their only fame. But for it, in most cases, they would be utterly unknown. If one goes to a popular preacher and asks him to speak, does he not pour out on him pleasant epithets? He is pleased to be invited; he is happy to say so. If he can comply, he will. If not, he is none the less genial and comfortable in his heart over his reputation, that brings such troops of invitations to his doors. Equally gracious is every other man of mark at the invitations his fame brings him. So should the man of wealth receive his applicants. He may not be able to respond to every appeal. That is not to be expected. Webster did not accept every case tendered him. Simpson does not preach at all the places where he is wanted, or Gough lecture. But they consider the calls, and accept the most pressing or important. So should rich men. God has given them great ability to help Him. He has made them His treasurers. Ministers may be presidents, but they can do nothing without a treasurer. They should work together, consider all claims, answer all comers kindly, accept those that seem to be most obligatory, and remember that every invitation to give is a testimony to the fame with which God has crowned them.

Lord Walter Campbell, brother of the Marquis of Lorne, gave a dinner in New York, on the evening of his brother's marriage with the Princess Louise, in honor of that event. In the course of the entertainment he said that Beatrice, the youngest daughter of the Queen, told her mother, after she had allowed Louise to have her way, that she was glad of it, because, said she, "Since you've allowed Louise to marry a subject, you'll allow me to marry an American." She's getting high notions. Her sisters marry princes and less, but she is after a king. She is even trying to get ahead of her mother, who only married a prince. Ambitious little puss!

Amherst College celebrated the opening of Walker Hall, with orations and speeches, and publishes them in a handsome pamphlet. The chief address is by the President. He discusses all the problems of modern collegiate education, opposes omitting Greek and Latin, for he says, "Whatever study we omit, we must retain language, speech in its highest form. The living Word is God's expression of Himself to Himself, and the expression of Himself to us. In man, it is the self-revealing union of his own consciousness. Of all things human, speech, next to reason, which it represents, is most Divine." All of which, and more like it, we commend to those who doubt the written inspiration of the Word of God. He is equally orthodox on the relation of Christ to colleges. He shows how all our ancient colleges began in Christ, their seal testifying to their faith. Harvard's first seal, three open Bibles and "*Veritas*," Truth upon each; its second, the same Bibles with "*In Christi Gloriam*," For the glory of Christ, upon them; its third, and present seal, "*Christo et Ecclesiae*," to Christ and His Church. Yale had an open Bible, with "*Ur in et Thummim*" upon it; Brown, a cross, with "*In Deo Speramus*," We Hope in God; Amherst, a Bible

with a sun pouring down upon it, and "*Terras Irradiant*," Let it illuminate the Earth, as its motto. He contends that this must be the future collegiate education: "Education is not enough. An educated devil is a devil still, and will be till his nature is renewed." And thus he prays a prayer, which seems directed to Harvard, in a roundabout way: "As to Amherst College, if the world and the Church should each desert it, and its spirit become antagonistic to its seal, may the Almighty send his thunderbolts and destroy it."

THE BOSTON THEOLOGICAL SEMINARY issues its Annual Report in its usual felicity of arrangement and fullness of treatment. Unlike all other college and seminary catalogues, this is an annuary of education. Its papers exhibit labor, and will be of permanent value. Its professors stand on its pages as they do in the Conference Minutes, without adornment of title, William F. Warren, David Patten, John W. Lindsey, Luther T. Townsend, James E. Latimer. The lecturers for the coming year, are Bishop Ames on the "Christian Ministry," Dr. Wentworth on "Missions," President Harris on "Christ," and Judge Reynolds on "Civil and Ecclesiastical Law." Among its special instructors are Dr. Butler on "India," Dr. Wentworth on "China," Prof. Krauss on "Samaritan and Talmudic Hebrew," Rev. I. Wallon on "German," Dr. Tourjée in "Sacred Music," and Prof. Leonard in "Elocution." The number of its students are 81; class of '71, 14; '72, 26; '73, 22; '74, first division, 13; special course, 7. Fourteen States are represented, besides eight from the yet unannexed States of British America, and one from Wales. Fifteen colleges are represented by twenty-eight students, among which are Harvard, Yale, Dartmouth, Lawrence, Wesleyan, etc. Its curriculum is full and strong. The comparison with other schools reveals the fact, that this is to-day the largest theological school in New England, Andover having 77, and this 81. It is third in the country, Princeton and New York surpassing it. If it had room, it would put over a hundred in its next catalogue. We rejoice at the prospects of this oldest of our theological schools.

THE CHURCH EXTENSION SOCIETY have just issued their fifth Annual Report. It shows great industry and ability on the part of the Secretary and his chief assistants, Dr. Kynett and Chaplain McCabe. The Loan Fund is getting into working order. Nearly \$5,000 loans have been paid in this year (\$4,838); loans to the amount of \$2,367 have been made. Its cash receipts have been \$19,596. It has received \$34,440.28, and paid out nearly the same amount. It has helped over two hundred churches in every part of the country, and created over 150. Thrilling incidents are related of calls and responses. Church architecture receives attention, and four or five pictures are given of all sorts of houses, from a two hundred dollar one to a two hundred thousand dollar one. Dr. Fowler's live address is inserted, and an abundance of interesting facts. Its fifth year is well ended. At its present progress, it will get \$300,000 by the end of its tenth year. May its present managers and agents live to see that sight, and to assist in its revelation. Nothing so helps the Church as its house. That gives it a foothold and fortune. Help this great cause with your prayers and cash.

Rev. Mr. Frothingham lately declared, "that the worship of Jesus had the same malign influence as the worship of idols." *The Leader* (Universalist) replies: "Whatever false things Mr. Frothingham may preach, this is not one of them." Does *The Leader* deny that Jesus is the object of worship, as the divine Saviour? It is a little worse than even "Father" Ballou, if it takes that position.

Original and Selected Papers.

NILSSON.

BY REV. H. N. POWERS.

You did not dream her half so sweet,
And strange! 'tis you she comes to greet.

O her smile, and the light
Of the soul on her face!
O her song of delight!
O her splendor of grace!

Take the smile as it comes to you;
Take the song as it thrills you through;
Take the joy that is something new;
Take the soul that you know is true.

There she is peerless and sweet,
And your whole heart is at her feet.

For her singing is not the smooth trick, and the flow
Of sounds that can mimic the sweetest you know.
'Tis not the clear drip of the springs as they fall
In silvery chimes from the glen's ferny wall;
Nor the shepherd's low piping to flocks on the lea,
Nor the moan of the pines, nor the plaint of the sea;
'Tis not the warm gush of the nightingale's throat,
Nor the rapture of larks on their music afloat;
Nor the secret of zephyrs in blossoming groves,
Nor the tone of the flute, nor the cooling of doves;
Nor the harp, nor the viol, nor the bell far away,
Whose soft pulses ache for the death of the day;
More than this is her magic—though all in the choir
Of Nature's wide scale, that the poets admire,
Has a voice in her song, whose marvelous might
Enthralls you, and sways you, and fills you with light;
'Tis because she is *Woman*, and human all through,
A priestess unsullied, a prophetic true,
And her pure woman-soul speaks in look and in tone,
That she thrills you, and sways you, and makes you her own.

OUR ITINERANT MINISTRY.

BY REV. ELEAZER SMITH.

It was the settled conviction of Mr. Wesley, and the early fathers of our Church, that an itinerant ministry was indispensable to its success. They believed that on its permanence rested our principal hope of usefulness, or even of existence, as a distinct religious organization. Hence the guards so carefully placed around it in our Discipline, and the sleepless vigilance with which they watched over it, rejecting all such measures as seemed to threaten its perpetuity or efficiency.

They well knew that its continuance in its original vigor would require much sacrifice on the part of both preacher and people, and many fears were entertained that a spirit of self-sacrifice failing, our favorite system might by degrees become changed, and shorn of its strength. These fears were painfully felt some forty-three years since, when the writer of this article became an itinerant.

Our early institutions of learning were then coming into existence. There was now hope that our ministry and laity would vie in intelligence and social position, and we could not well avoid the question, "How will this change effect our itinerancy? Will the young men fresh from their literary pursuits and with college honors blooming upon them, enter willingly and heartily upon our hard fields, and side by side with graduates from the plough and the shop, go forth to 'cultivate Immanuel's land?' The past afforded but little to aid us in determining the question, for in all that now constitutes the Methodist Episcopal Church, we had but two college graduates, namely, John Emory and Wilbur Fisk. We knew that both of these noble men had been tempted to leave us by splendid offers of high positions in older churches, and that they scorned to accept the bribe, and leave the people to whom, under God, they owed their salvation. But all educated men will not be Emorys or Fisks, and shall we not devote our means to raising up ministers for other denominations, or who will use their influence to modify our institutions? And as our laity become more intelligent, will they adhere to our usages, or will they not rather choose to be ministered unto by a more permanent ministry? We have come to the year 1871, and the change feared by our fathers, and predicted by our neighbors, has not come, nor do we discover the least sign of its appearing.

I now propose to give some facts and figures to justify our confidence that our itinerancy will be permanent and efficient for all time to come:—

1. Our old itinerants all love the system, and cling to it to the end of life. Never have I known one old veteran who was not ready to declare, "Had I my life to live over, I would spend it in the service of Christ and the church as an itinerant." And to those who have sons about to enter active life, the fondest wish of the father's heart is, that such may be called to the same work. It is not so in other callings involving hardship and sacrifice. There the son is cautioned and counseled to take an easier and more lucrative employment.

2. Our educated young ministers seek the itinerant

field. Few, very few, seek any other field of labor. Our educational institutions call for presidents and professors, and these are mostly taken from the ministry.

But I do not learn that any beyond the wants of these institutions are earnestly seeking such positions, but rather that it is difficult to draw from our ministry a proper supply. And not unfrequently do we hear of eminent men leaving their posts in the department of education, and asking for a place in the itinerant ranks. There are now, as appears from the Minutes of 1870, one hundred and fifty members of our Conferences, in our educational department, as presidents or professors. There are in our traveling ranks several hundreds of men well qualified for these positions, and yet a strong attachment to our work, keeps them among us, and makes it difficult to keep our educational corps well filled. I have no doubt many of our presidents and professors in our institutions remain there from a sense of duty to that department of our Church, and could they be spared would gladly assume the pastorate among us. Many of them feel as did that great and good man, Wilbur Fisk. Not long before his death, during a conversation with the writer, he remarked with much feeling, "I long for the work of a circuit preacher, and as soon as I can feel that the Wesleyan University can spare me, I shall fly back to Vermont, and realize the long-cherished wish of my heart, finishing my ministry where, and as I began it." What an example to others standing at the head of the pulpit orators of his day, and favored by nature and grace with wonderful endowments, yet anxious only to share the hard labor and fare of his humbler brethren! No wonder that his memory is cherished by the Church, and that his name is borne by many of her sons. And when that smart young man, a few months since, in leaving us for "the Church," renounced his ordination and the people to whom he owed his all, he should have renounced the name of that sainted man also.

On the whole I believe our ministers educated in our colleges, theological institutions, and Conference seminaries, are not behind our self-educated men in their love for our itinerant ministry.

3. Locations are less in proportion to the whole ministry year by year.

I find by reference to our Minutes that locations were, in 1800, 24, or 12 per cent. of the ministry; in 1810, 50, or 12 1-2 per cent.; in 1820, 35, or 4 per cent.; in 1830, 57, or 31-2 per cent.; in 1839, 110, or 31-4 per cent.; in 1866, 76, or 1 per cent.; in 1870, 103, or 11-10 per cent. In the last named year 25 were readmitted, which will cancel that number of locations, and leave the proportion about 3-4 of 1 per cent.

4. A less per cent. of withdrawals.

5. An increasing number join us from other evangelical denominations with a settled ministry. The number thus joining our itinerant ministry in 1870, was 35.

6. A comparison of our progress, as above, with that of what is termed the settled ministry.

Such a ministry is more generally maintained among the Presbyterians than among any other denomination, and yet they inform us that nearly one half of their churches are under the care of stated supplies, engaged year by year. The Episcopal Year-book informs us that one third of all their ministers changed their field of labor, giving three years as the average of their pastorate.

There were in the Congregational Church in 1858, 953 settled pastors; in 1870, 902, less 51; 1858, 522 stated supplies; in 1870, 1187, gain 665. Thus a denomination, advancing with very considerable success in all the elements of prosperity, have a less number of settled pastors, and more than twice the number of stated supplies, than twelve years before. I leave the reader to judge which system promises to be permanent.

MABEL'S WARFARE.

BY HER FRIEND.

XIII.

"Every real life is a story, were it only told."

She accordingly, though feeling very unequal to the task, prepared herself for her walk. The evening was calm, clear, lovely—this was in her favor. She slipped quietly out of the house, hoping that no one had observed her, and as rapidly as her strength would permit, hastened towards the point. She found her father in the barn-yard, deep in lonely meditation. He leaned against an old apple-tree that grew in one corner of the yard, and his face looked troubled. "Hillo, Sis!" he said, joyfully, as he caught sight of his daughter. He was fond of her, in his own way, and always glad to greet her. But the joy was forgotten the instant she hinted at her errand. Frowns darkened all his handsome face, and anger flashed from his black eyes, as he said, roughly, "No; I will not sell; you want me to sacrifice my land; you are in such a hurry to get something!" Mabel waited to hear no more. This was a sort of thing she could not stand. Turning away with a smit-

ten heart, and overflowing eyes, she sought the house. In a few moments her father, his ire all blown away, followed her in, and urged her to remain for the night; but the poor girl felt as if stifling till she found herself beside the sea on her returning way.

Ah! no poet has yet said or sung what it is to have an ungrateful father!

"After all that I have done and suffered for his children to think that he could say that! My God! my God! thy way with me is dark. Are the things that have befallen me this week a part of the 'all things that shall work to me for good?' O! help me, comfort me." It was a voiceless prayer; but it was heard. And the sweet influences of the moon and of the sea were the means of calming her troubled spirit. Seated upon the hard, white sand, she watched the ebbing tide, and looking far down the moon's silvery track, she thought of that eternity of which the sea is ever such an emblem, and of the brightness which gilds its waves for all whose treasures and whose hopes are sent before them across the stream of death.

"Let not your heart be troubled," said a voice within, and Mabel rose and sought her dwelling comforted.

With Benjamin things fared much as his sister foreboded. He was full of courage and hope, but quite unsuited to business life. His partner cheated him out of all the money which people, knowing his father to be a man of property, very willingly lent him, and also involved him to considerable extent in other debts.

"O!" thought Mabel, when poor Ben had failed, "Why could not father have kept the boy at his studies, and aided him to be what Providence intended him for? Now, at life's outset, he is overthrown and discouraged. It may be his ruin!"

Disasters seldom come alone. The very week of Ben's downfall, which vexed his father extremely, "Ben never will get along in the world," he said. "He never did know the worth of money." Kate overheard her blood in walking from town, and was taken severely sick.

Katie had grown to be a very lovely girl, and feeling herself well and strong, she had undertaken to board at home, and assist in doing the housework, and to walk back and forth to school. To this plan Mabel had strenuously objected; but Kate was bent on trying to lessen expenses. "Everything comes on you and mother," she said, tearfully, "I can't bear it. It worries me so that I cannot attend to my studies. Do let me board at home."

Mr. Wolsey felt very badly to see his beautiful Kate tossing in pain. But it did not occur to him that he could have prevented it. His land, his beautiful land, that was what required all his money. He could not keep his land unless he spent his money for it. Could he, at less expense, keep his children?

Why, yes, indeed! had he not always kept them? Had they ever cost him a quarter what his land had? Never.

A few days told a different story. Kate, sweet, sensitive Katie, was not to be tried and disciplined as her sister had been. She was wanted elsewhere.

In the bloom of her youth and beauty, before love or sorrow had proved her, she bade good night to father and mother, brothers and sisters, and went down alone into the river,—

"That draws to its bosom the great and small,
That has gathered some—that will gather all."

Yet not alone for Christ was with her.

Katie had chosen betimes that good part which can never be taken away, and death did not find her unware. It had for her no terrors. She calmly and sweetly bade each one of her family "good night," saying, "meet me again in the morning."

Somewhat bewildered by this, her mother said: "But, Katie, darling, you are not going to sleep—you are dying." Poor mother! that had no power to understand the meaning of her child.

"Yes, mother dear, asleep in Jesus—meet me in the morning."

"Poor mother! she understood then, and choked with weeping. She had dearly loved and been very proud of this fair child; now she must resign her. 'If he had done his duty by her she would not have come to this,' she thought, almost fiercely. But in the chamber of death all wrath was hushed. 'Who hath expended the law which makes calamities joyousness?'"

Mr. Wolsey had never confided to the knowledge of any of his family the state of his affairs. They did not even know how much he was worth—rather what was the worth of the property he owned. They knew that he owned a great deal of land, and they supposed him capable of taking care of it. But although apt to suspect the motives of his family, and to be on his guard against their inroads upon his pocket, Mr. Wolsey was, among his fellows, the most unsuspecting of men. He was the very man to be imposed upon by the designing. And

by some hocus-pocus that none of his family ever understood, for he would never explain to them the sad transaction—perhaps he did not understand it himself—he was, within six months after the death of Kate, deprived of all the precious land for which he had neglected and sacrificed his family. Losing Kate was a severe shock to the careless father, and when to this was added the loss of his property, his trouble was greater than he could bear, and he sank under it, not to die, but to become, for a time, a helpless burden upon his family. The very house would have to go, so the family were informed. They must move from their life-long home unless some compromise could be effected.

(To be continued.)

OUTGROWN.

Nay, you wrong her, my friend, she's not fickle; her love she has simply outgrown; One can read the whole matter, translating her heart by the light of one's own.

Can you hear me talk with you frankly? There is much that my heart would say, And you know we were children together, have quarreled and "made up" in play.

And so for the sake of old friendship, I venture to tell you the truth, As plainly, perhaps, and as bluntly, as I might in our earlier youth.

Five summers ago when you wooed her, you stood on the self-same plane, Face to face, heart to heart, never dreaming your souls could be parted again.

She loved you at that time entirely, in the bloom of her life's early May, And it is not her fault, I repeat it, that she does not love you to-day.

Nature never stands still, nor souls either. They ever go up or go down; And hers has been steadily soaring—but how has it been with your own?

She has struggled, and yearned, and aspired—grown purer and wiser each year; The stars are not farther above you, in yon luminous atmosphere!

For she whom you crowned with fresh roses, down yonder five summers ago, Has learned the first of our duties to God and ourselves is to grow.

Her eyes they are sweeter and calmer, but their vision is clearer as well; Her voice has a tenderer cadence, but is pure as a silver bell.

Her face has the look worn by those who with God and his angels have talked; The white robes she wears are less white than the spirits with whom she has walked.

And you? Have you aimed at the highest? Have you, too, aspired and prayed? Have you looked upon evil unsullied? Have you conquered it undismayed?

Have you, too, grown purer and wiser, as the months and the years have rolled on? Did you meet her this morning rejoicing in the triumph of victory won?

Nay, hear me! The truth cannot harm you. When to-day in her presence you stood, Was the hand that you gave her as white and clear as that of her womanhood?

Go measure yourself by her standard. Look back on the years that have fled; Then ask, if you need, why she tells you that the love of her girlhood is dead!

She cannot look down to her lover; her love like her soul, aspires; He must stand by her side, or above her, who would kindle its holy fires.

Now, farewell! For the sake of old friendship I have ventured to tell you the truth, As plainly, perhaps, and as bluntly, as I might in our earlier youth.

—Appleton's Journal.

JULIA C. R. DORR.

TO DIE IN CHRIST.

BY REV. T. M. EDDY, D. D.

Death is yours, says the conquering chieftain of Gentile evangelization. But how little the thought is permitted to influence us? How we persist in crowning death with terrors, and considering him not only an unconquered but an unconquerable enemy? Enemy he is, but unconquered he is not. He becomes now the servitor of Christian men, and must, at their Master's bidding, open for them the crystal gates.

But, Mr. Editor, I want to send you better words than mine. You knew the genial, the poetic, the really eloquent Dr. Thomas Sewall? You know he came back to this city he so much loved, and in silence and submission awaited his change? O, sir, those were rarely favored who crossed that threshold and entered the room where he whispered his golden words. No cant, nothing conventual, himself witty, humorous, poetic to the last, yet full of gentle and childlike faith. Anxious to avoid savoring of self, he placed his interdict upon all he had written, and we may not use his unsurpassed sermons. But I have two letters—written with his own hand in pencil, and copied by his devoted wife—written to friends with no dream they would ever see light—which I may copy, and you will gladly use the HERALD as an alabaster box to preserve such precious ointment. Here is the first:

"My Dear Bro. H.:—Some old scold says: 'Poor everybody that sighs for remembrance in a planet with a cave of fire, and a crust of fossil.' Admit that we stand on the bones of dead ages, and that underneath are the lighted magazines which are to execute the last sentence; still, a world which it pleased the Saviour to tread for thirty years, and to the bosom of which He committed the keeping of his body for three days, is good enough for us without the fossil and the fire. . . .

"Bro. H., to tell you the truth I am hopelessly sick, and it is only a question of time, and that not long, when the end shall come. While I held a position in the Custom House, though the duties were light, and altogether to my taste, my strength so imperceptibly oozed away, that before I was aware of it, the weary wheels well-nigh stood still. My tent was pitched very near the river. But after my resignation the tent-pins were drawn out one night, and a new sight assigned farther back from the cold waters, and there I am now. But what a throat—what a cough—what prostration—I am suffering—no matter.

"Beloved, I have been trying to look things squarely in the face, and to prepare for them. God is, and ever has been mysteriously merciful to me. Think of it. 'He knoweth all our [particular] frame, and remembereth that we are dust,' and so is handing me down as softly as you laid back upon the pillow the head of your little wasting cherub.

"Think of the fierce diseases, the sharp agonies, the overturned reasons, the families to be left beggared, from all these as yet, it has pleased Him to save me, and to allow the sapping and mining to go on silently and gently. Only as one after another of the lung cells are closed up, and a sharp, hard cough announces that disease has made advance, and that my reserved vitality must fall back. Then, again, how good He is not to let the dark terror of the end fall across my path. I am no philosopher, no hero, no such Christian as dare to hope for exemption from what has made the best and bravest grow pale, and yet God has hidden this from me, and I am allowed unperturbed to say, 'God be merciful to me a sinner;' and I do say it, and I know He hears me, and I trust only in Him.

"Ah, brother, the old Gospel, a square repentance, a square faith, a square atonement and High Priesthood—Christ first, Christ last, Christ always.

"The new lights are puffed out by the wild winds that sweep over the valley that is before me.

"There, that is egotism enough for one letter, but what can you expect from a professional talking machine shut up in coventry, and especially by a Methodist, who all his life has been expected to blow about his experience? But at last I reckon that most of the literature of heaven will be the storied illustrations of Divine wisdom and goodness in the experience of poor saved sinners.

"O, my God, on those bright shelves of morals, far down and obscure, but yet there may a little tract be found entitled, 'How it pleased God through Jesus Christ, His Son, to save the soul of Thomas Sewall.'

"Come and lay along side of me, beloved."

Now, Mr. Editor, I know your love of the beautiful, and how you find rare gems hidden from us whose eyes are heavier, but know you aught surpassing that? O, how cold and empty the utterances of Music Hall compared with such simple, artless faith! It was the living Christ, of Blood and Intercession whom he trusted. I much mistake if your eyes have not paid their tribute to these words of your friend, the golden-tongued. And I am sure that you will be tearfully glad to make room for yet another.

"My Dear Bro. W.:—Your kind note was a comfort to me. All you ever said or did was a comfort to me, and I hope to enjoy the same sort forever, though the mode of its communication will be so different in our other sphere.

"Disease has beaten me far back from the enchantments I held when you were here, and I did think, two weeks ago, that the final flanking and surrender, was very near. But since that, a marked improvement has taken place which I could only interpret as a gracious display of Divine mercy in protracting my probation.

"Dear brother, it is an unspeakable blessing under circumstances like these, to know where to go for help. And I do rejoice and bless God that I never was allowed to, lo here and lo there, after strange saviours! No, mine has sometimes had his head upon the pillow, in seeming forgetfulness of his charge; but gloomy as the hour might have been, the thought that Omnipotence slept in that quiet arm, Omniscience behind that closed eye, and that Divine love filled that heart—how could I want another Redeemer? I never did; I do not now. To whom shall I hereafter go but to Him? May it please Him to accept me."

Have you in your manifold reading found ever a more beautiful paraphrase of Jesus asleep in the boat, while

the tempest howled over Galilee? Would you imagine that he who thus wrote was suffering acutely?

What do Alger, Emerson, and the host of Christ-deniers give us like this? These were the words of a man of no common mind, no ordinary culture; a man facing calmly a great hereafter, and going straight into it, having for his trust a living God and a Divine Christ. O, ye magicians, ye who peep and mutter, can ye do likewise with your enchantments?

I may not trench farther upon the manuscript of our brother, nor could I add to the fullness or the beauty of these.

This winter afternoon the sky is dark—clouds go hurrying across the firmament, and we crouch shivering at our firesides. But spring cometh! The song-birds will soon be here, and the breath of flowers will fill the air. So the more glorious spring-time comes on space, and for that, with its reunions, we and the ashes of our dead shall wait.

SECOND REST—SPURGEON'S IDEA.

This is Mr. Spurgeon's idea of the "second blessing," or second rest, or "sanctification," as he calls it in his sermon on Matthew ii: 28. How beautiful it coincides with the language and thought of our inimitable poet:

"Breathe, O breathe thy loving Spirit
Into every troubled breast;
Let us all in thee inherit,
Let us find that second rest."

"Now, then, we will come to the Second Rest. You will notice it is a rest after rest. 'I will give you rest,' and 'ye shall find rest.' It is a rest after rest; a rest to a man who is at rest; a rest to a man who has received a given rest, and now discovers or finds rest. It is the rest of a learner, learning of Him. 'Ye shall find rest;' not so much to one now who is laboring and heavy laden, as to one who is learning and sitting at the Saviour's feet. It is the rest of a seeker, evidently; for to find, usually implies seeking. 'Ye shall find rest.' As you are still seeking it, and you have found it in a measure, you desire to find it in the fullest degree. It is evidently a thing unknown. There was a rest that was known—the rest from the burden; but a rest in Christ was not supposed or thought of, and the converted man only finds it as he advances. I have looked at this rest after rest as being something like this: the Lord Jesus Christ gives to his people a casket—a gift of rest—gold box, we may say, called rest—a gold and jeweled box, and whoever gets that has got rest from all his sin. After he has got it he takes and examines it. One day, as he is looking at the casket, he sees a secret draw and spring. He had not noticed that before. He opens it, and inside there is a priceless jewel which he finds had not been given him. So Christ gives us in the gift itself all the rest that will ever be wanted, and as we go on learning of Him, we find out his great, bright jewel—another peace, deep, lasting in the soul.

"Now, I say to you who are looking to Jesus Christ, whether you first looked this morning or twenty years ago, have you found out all there is? Have you found out the secret treasure he has given? You have rest, but have you found the inner rest? It is yours, for it is included in the one gift; but it is not yours to enjoy and understand unless you have found it out; for the rest here meant is the second part of our text, is rest after rest, the inner rest, a central circle rest, which comes only to those who know the first rest."

HOW DRINKING CAUSES APOPLEXY.—It is the essential nature of all wines and spirits to send an increased amount of blood to the brain, hence alcohol is said to stimulate the brain. The first effect of taking a glass of wine or stronger form of alcohol, is to send the blood there faster than common, hence it quickens the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special permanent harm results. But suppose a man keeps on drinking, the blood is sent to the brain so fast, in such large quantities, that in order to make room for it the arteries have to enlarge themselves; they increase in size, and in so doing press against the more yielding flaccid veins which carry the blood out of the brain and thus diminish their size, their bores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence, a double set of causes of death are set in operation. Hence, a man may drink enough brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.—Dr. Hall.

BRILLIANT BUT USELESS.—Sir Astley Cooper, on visiting Paris, was asked by the surgeon *en chef* of the Empire how many times he had performed a certain wonderful feat of surgery? He replied that he had performed the operation thirteen times. "Ah, but, Monsieur, I have done him one hundred and sixty times. How many times did you save his life?" continued the Frenchman, after he had looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of thirteen. How many did you save out of one hundred and sixty?" "Ah, Monsieur, I lose dem all; but de operation was very brilliant."

Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant. Thousands are attracted and operated on by the rhetorician's art, but what if he should have to say of his admirers, "I lose them all, but the sermons were very brilliant?"

For the Children.

THE LITTLE PET.

I'm just a wee bit lassie, with a lassie's winsome ways,
And worth my weight in solid gold, my Uncle Johnny says.
My curly little noddle holds a thimbleful of sense;
Not quite so much as Solomon's — but his was so immense!
I know that sugar-plums are sweet, that "No my love," means
Yes;
That when I'm big, I'll always wear my pretty Sunday dress.
And I can count — 'leven, six, nine, five — and say my A B C.
Now have you any taffy, dear, that you could give to me?
I'm Bridget's "Torment of her life, that makes her brain run
wild."
And mamma's "Darling little Elf," and gran'ma's "Blessed
Child;"
And Uncle Johnny's "Touch me not," and papa's "Gyptian
Queen;"
I make them stand about, you see; that must be what they
mean.
For opening hard, old stony hearts I have two precious keys,
And one is, "O, I thank you, sir;" the other, "If you please;"
And if these do not answer, I know another trick;
I squeeze two mighty tear-drops out — that melts 'em pretty
quick.
I'm sweet as any lily bed, and sweeter, too, I s'pose;
But that's no reason why I shouldn't rumple up my clothes.
O, would I be an angel, if an angel never cries,
Nor soil its pretty pinafore, a making nice dirt pies!
I'm but a little lassie, with a thimbleful of sense;
And as to being very wise, I'd best make no pretense;
But when I am a woman grown, now don't you think I'll do,
If only just about as good as dear mamma and you?

BRIGHT SIDE.

AN HUNDRED-FOLD.

BY MISS ANNA WARNER.

CHAPTER XI.

"But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold."

"This is one of the cases to be cured beforehand," said the old village doctor, as he stood gazing at the little patient for whom he had been summoned. "Look here," and he stripped back the sleeve of the faded double-gown, and showed the bone that lay there where should have been a round, plump arm. "How d'ye expect to make up such arrears as that? You can't do it! — you've lost your chance." And the old doctor marched off, leaving his words like an arrow in the heart of his two hearers.

O, chances lost, that can never be regained! O, arrears that can never be made up! Mrs. Graves and Mrs. Bingham stood still, where the doctor had left them, each bearing the sharp pain for herself, in silence.

Molly in her slumbrous state of half unconsciousness, in which she sometimes passed much of her time, paid little heed to either words or looks, that went on around her. Rest, in a warm room, on a soft couch, was so utterly good and new to her; and the child's exhaustion was so extreme, that mind and body sunk down together into a perfect hush. So she would lie for hours, almost without stirring. She could not sit up, she could not eat, except as they persuaded her to take a spoonful at a time. The broth that had been so delicious, was only a weariness now to Molly Limp; and the beautiful white bread, once so longed for, was taken, and held, and laid down again, untasted. It went to Mrs. Bingham's heart to see the child's patient attempts to eat, when they urged her, and yet more, the patient bearing of the long fits of restless weariness and pain, which took their turn with those of sleep. The quiet little face could always call up an answering smile, though Molly's words were very few. It was all so strange to her — the faces, and the voices, and the words — not one thing like anything she had ever heard or seen before in all her little life. She was not pining for home — that could hardly be expected; and she was not wondering and wishing for her mother, — how could poor Mrs. Limp bring the pale baby all that distance through the snow without her breakfast, even if she had dared absent herself for so long a time as would be needful? And what could she do if she came? Molly had more care and attention in one hour now, than her wildest dreams of possibility could have crowded into a whole year. So the child reasoned it out to herself, in her unformed, untutored way, and lay still, full of thoughts and shy of the very kindness which surrounded her. For you know she was but a little waif, after all, and never could be anything else till she drifted safe and saved upon the eternal shore. The village people had lost their chance with Molly Limp, and she had passed into the Lord's own hands, with nothing between her heart and him. There Molly really rested; there was the deep secret of her patience, and often when the lookers-on saw her lips move, and thought her dreaming, the child was hushing herself with one of her old lullabys.

"Bimeby we'll be there. He knows."

Jemmy Lucas was a great comfort, and it came to be the way that Jemmy Lucas was at Mrs. Bingham's much of the time; getting also much heartened up by unwonted dinners and suppers, and much smoothed to outward appearance by kindly touches of brush and soap, and needles and thread, from the hands of Mrs. Bingham. Then Molly brightened up, when he came in, and would lie by the hour and hear him talk in her own vernacular. She was rarely in bed, these days,

but, wrapped in her little double-gown, lay white and still upon the couch in the sitting-room, where was more light, and air, and freshness. Long sunbeams walked slowly through the room, and Molly watched them; and little birds twittered and hopped on the twigs outside the window, giving wonderful pleasure — for spring had come in earnest.

"I's got a surprise for yer, Molly," said Jemmy Lucas, one day, as he came in, his jacket wrapped round him very tight, but not seeming too big for him, after all. "What does yer guess now I's got?" and Jemmy gave the breast of his jacket a sounding thump.

"You's got — your pussy," suggested Molly, with a faint smile.

"Well, you's out for once," said Jemmy Lucas. "My! wouldn't she jist have squalled? Guess agin, Molly. Give yer three more, and then yer won't."

"You's tell," said Molly, with her sharp cough.

"Well —" said Jemmy Lucas, slowly loosening his jacket, "Mother pinned it, Molly, 'cause father took a notion he wanted the buttons on his his'n. And I'd found a pin somewhere. Yer see the snow's a meltin' and runnin', — and I kinder thought mebbe it 'ud git wet, or old Limp might s'picion it, worse luck. And so I jest fetched it here?" And Jemmy took from his breast Molly's little Bible, so long hid away in the old well.

With a quick cry of gladness, Molly took the Book into her own hands, holding it fast.

"You's real good, Jemmy," she said; "Now we's read some more."

"I was jist as near bein' ketched, book and all, as ever I could be," said Jemmy Lucas, his face shining with a reflection of Molly's pleasure; "and by old Limp, too. Don't yer think he took ter walkin' round this mornin', of all days, and what should he see but me a pokin' about the well? So I run, and he took arter. And ef he didn't holler out the worst names! My! but the book warn't hurt, nor me nuther."

Molly handed him back the little Bible, and Jemmy Lucas turned the leaves over, trying to find out where to begin.

"Sposen I try it 'way back, Molly?" he said. "We's never read there a bit."

"I likes it," said Molly.

And Jemmy Lucas opened at almost the middle of the Book, and began to read. Marvelous words! — too hard to understand some of them, and some of them too hard to read, — Jemmy went stumbling on through some places, while in others he stopped short, all dazzled with the heavenly light which seemed to radiate from the very lines of the Book, upon the two little waifs from Vinegar Hill.

"O Lord, Thou art my God," — so the chapter began. Molly raised herself eagerly, leaning on her elbow.

"That's us, Jemmy," she cried. "And that's the King."

"It's the King, sure enough," said Jemmy Lucas, "but I doesn't see where we comes in, Molly?"

"Why, it says so," said the child, stretching her hand out to lay it on the book. "Read it agin, Jemmy."

Jemmy read the words over, and pondered.

"As ef he sorter b'longed t' us, like, someways?" he said inquiringly.

"He's — my," said Molly, sinking down again upon her pillow. "What's next, Jemmy?"

"I will exalt Thee, I will praise Thy Name."

"That's it as makes the music," explained Molly, with a happy look.

"You's allers so understandin'!" said Jemmy Lucas, in admiration. He toiled on through the next two verses — then came out into the "open."

"For Thou hast been a strength to the poor, a strength to the needy in his distress."

"Now them's us, and no mistake," said Jemmy Lucas, pausing to consider the passage. "Jest put down for you'n me special, that was. Wonder how the Book ever knowed! Why, ain't the King sorter heartened us up lots o' times?"

"You's 'member the milk?" said little Molly.

"And the tin pail," said Jemmy Lucas. "Come ter think, Molly, I does guess the King must ha' helped yer consid'able the day we come ter fetch it back, 'cause yer ain't been good for a single speck o' nothin' since. And yer see, it's so handy for Him ter look arter yer here, with folks ter do jist what He tells 'em."

"And when I's all ached up, too," said Molly.

"Does yer ache very often, Molly?" said Jemmy Lucas, tenderly.

"Yes, I aches," said little Molly, with her patient face. "And then I hears the music, and it 'freshe me. Read on, Jemmy."

For several verses Jemmy read on, through a very thicket of hard words and unknown thoughts; but what a burst of light came then.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the re-

buke of His people shall He take away from off all the earth, for the Lord hath spoken it."

Molly heard, and then clasping her hands over her face she broke into a fit of sobbing, that brought Mrs. Bingham in haste from her work at the distant table.

"O, I wish we was there," the child said, for all answer to her earnest questions; "but it's so fur."

Mrs. Bingham glanced at the open page where Jemmy's finger still marked the place, then sat down and took Molly in her arms.

"Listen, dear," she said; "listen, and let Jemmy read the next verse, and see what that says."

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad, and rejoice in His salvation."

Little Molly caught the old watchword, and her tears stopped.

"Yes, we's wait," she said, patiently. "'Cause He knows. We's waited a good deal, Jemmy, and bimeby we's be there. We's be glad," she murmured to herself, sinking away again to sleep. "We's wait — We's joyce — Bimeby. Yes, Lord Jesus."

To be continued.

HOT HEARTS.—"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. That is what the Church wants — what the world needs — "men of hot hearts."

"I would you were hot," is the Master's cry. If we are to succeed we must be on fire about it. Dr. Arnett, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was.

"Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's no bilin'."

That's the trouble with the Church to-day. There's abundance of machinery — the engine is all in order, the train is made up, the men are at their posts — "there's plenty of water, but no bilin'."

The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment, which may make a big blaze only to go out as quickly, but the solid logs of fundamental truth — *chunks*, if you will. But we need yet more the fire — to be baptized with the Holy Ghost as with fire. — *R. F. Burns, D. D.*

INFIDELITY.—A lady once asked the Earl of Shaftesbury what religion he was of. "The religion," he replied, "of all sensible men." "And what is that?" persisted the lady. "That, madam," replied the Earl, "sensible men never tell."

His answer suggests a dilemma fatal to his school of skeptics. Either they have no heart to bless mankind, or they have nothing which to mankind would be a blessing. Take which horn you please, and their religion must be false — for the true religion is a blessing, and it gives a heart to bless.

A poor soldier in New Hampshire, who after three applications, succeeded in getting \$100 bounty, sent at once ten dollars to an uncle who had loaned him that amount when he was in desperate need. A few days ago the uncle died, and by his will left the almost penniless soldier all his estate, valued at \$500,000, giving as his reason for so doing, that he had many times lent money to his relatives, and he alone had repaid him.

There is a story told in Washington about a Chinese servant employed by Admiral Porter, that on reception day the duty of attending the door was assigned to Ah Sin. Accustomed to the social usages of his own land, where a visitor's rank is indicated by the size of the card, and where a huge yellow one meant the presence of a prince, he treated the little bits of pasteboard with contempt. While nodding his head and tossing the bits of paper unceremoniously in the basket, the gas collector happened to present his bill. Ah Sin, with profound salams, bowed the astounded gas man into the presence of the amazed family.

BANGOR NOTES.

The city of Bangor is the largest place within the bounds of the East Maine Conference. It sits at the confluence of the Kenduskeag and Penobscot waters. Let us glance at it Methodistically. The first Methodist Episcopal Church uses the old Summer Street Church, not far from where the "Bangor House" now stands. From this they moved to the "Brick Chapel" on Pine Street, and after several years a swarm went back to the Summer Street building, which was the birthplace of many souls. The dear old church being out of date, they erected the present church on Union Street, and the old hive was sold to the sons of Erin. It is occupied now, I think, as a storehouse for flour. As it was once filled with the bread of life, it is now filled with the bread that perishes. Peace to its memory. Thoughts of it by many on earth and in heaven will bring the tear of gratitude to the eye.

Many years ago, the headquarters of Methodism in the city was Col. Henry Little's store, near the west end of Kenduskeag bridge. Here, on Monday mornings especially, you would see the city pastors of our churches; and of the laity, Bros. Little, Ham, Marston, Chase, Jackson, Johnson, and others; of the local ministry, J.

S. Ayer and Daniel Warren. Col. Little was the presiding genius, *ex officio*, as he owned the store. The President was always *suaviter in modo*, and maintained the order of the body with the utmost Christian courtesy. All who once assembled there would give him a vote of thanks, though some would have to raise their hands in the silent halls of death. Bros. Ham, Marston, Johnson, and Chase, are sleeping quietly beneath the trees at "Mount Hope." Father Ham, as he was familiarly called, possessed a quiet wit, which sometimes found expression even in addresses to the throne of grace. During a special effort for the salvation of souls, when the prayers were not quite as earnest as they ought to have been, he prayed, "O Lord, we would not presume to dictate, but merely suggest the propriety of having a revival in this church." A person of questionable Christian character applied for admission to the Church. Father Ham said he would see about it, and let him know. On meeting the applicant a few days afterwards, he assured him, with the utmost coolness, that the Church was full. "Would not presume to dictate," and "the Church is full," have been current in literature, in newspaperdom, and among political speakers, for years. Are there not some ministers and members who only suggest the propriety of having a revival? It was a splendid hit on lifeless prayers.

The meeting at the store was the lower house, where clerical, ecclesiastical, and all other important questions were considered. The great Sanhedrim met weekly on Monday evening, in one of the vestries. Questions of the world had no place here. It was always gentlemanly and dignified, never partook in the least of the character of a bar-room debate, or even a club-house. Its decisions were occasionally a little more extra-judicial and authoritative than those of the Supreme Court of the United States. Unworthy members were, once in a while, voted out of the back-door of the church. But even this was only anticipating a little, as the General Conference of 1868 ordained that the Quarterly Conference may vote a member out of the Church, and give him a trial afterwards if he desires it. It was remarked to Hayne, that Webster killed him. "Yes," said he, "but it took Webster to do it." So these persons, standing out in the cold could say, "it took the Brick Chapel to do it." The influence of these meetings at the store and at the vestry upon Methodism in East Maine and the Methodist Episcopal Church generally, and upon other questions, is not written in the book of Chronicles, and may never be fully known. Bro. Ayer resides near the church on Pine Street, Bro. Warren under the shadow of the Theological Seminary on Union Street. Bro. Jackson is spending the evening of life with his daughter, Mrs. Curtis. Colonel Little, long since retired from business, enjoys pleasant evening hours of life on Broadway. Bro. Chase, when he went up to the blissful mansions, left his house on Essex Street for a parsonage.

Rev. C. F. Allen is pastor of one church now, and Rev. W. W. Marsh of the other. Bro. A. came to us from the Maine Conference, and is joyfully received by his ministerial brethren, and all others. We sincerely hope that, like Lincoln's peace, he has come to stay, as he is an honor and a blessing to our Conference. Bro. Marsh is a young man of much more than common promise. He joined Conference in 1860, and was sent to Patten, in the Aroostook, and in nine years reached the first city in his Conference. The best of all is that his whole life is characterized by a proper Christian modesty, so that his brethren rejoice in his prosperity. "Like priest, like people." Bros. Allen and Marsh maintain the most friendly relations, and there is a corresponding good feeling between the churches. Bro. A. S. Weed is a great loss to our cause in the city. Two expressions are distinctly heard in and out of Bangor: "We are very sorry to lose Bro. Weed from Bangor, and from East Maine generally. We are very glad to have him agent of Zion's Herald." The people and ministers will like him, as he is a very pleasant, genial, Christian gentleman, and a thoroughly competent and reliable business man. Please subscribe for the Herald.

There have sometimes been unwise remarks in reference to the Bangor churches; and some few persons there may have uttered similar remarks in return. Taken as a whole, they are among our very best churches, and as thoroughly loyal to our beloved Methodism as the best. Aspirants for these pulpits will have to wait a little longer, as the ministers are doing so well, and are so much loved by their people; and this is generally true of the appointments in the Penobscot Valley. Restless spirits have lost the ascendancy. Peace to their ashes. The objective points for Sunday being Searsport and Belfast, I thought I would "swing around the circle," *a la* A. Johnson, to visit former charges, and see the good friends. Found Rev. G. Pratt, of the Bangor District, at Orono, in an episcopal residence, who gives a good account of the work in his extensive field. The time has gone by for putting min-

isters into the meanest houses. I would like to pronounce a blessing over some parsonages in these words, "Peace to their ashes." At Orono, Rev. W. T. Jewell, pastor, twenty-four had joined the society, and others will follow. At Hampden, Rev. A. Prince, the spirit of revival is spreading through many parts of the town, and souls are coming to Christ. Rev. J. W. Day, at Searsport, has enjoyed some prosperity in the conversion of sinners. Rev. L. P. French is passing through his third year at Belfast very pleasantly. He dwells among a kind people, who have enjoyed a healthy growth under his ministerial labors and pastoral care. The appointments in the Penobscot Valley will remain intact, with the exception of those who will have spent three years in their charges. This is not on the principle of "squatter sovereignty," however. Our friends at Milltown, Calais, have purchased the house next to our church, with stables, etc. They have now one of the very best parsonages in the Conference. Let the good work go on in other charges.

Our Book Table.

LITERARY.

ASTRONOMICAL AND COMMERCIAL DISCOURSES, by Dr. Chalmers. Carter Bros. These once most famous sermons do not look well in their dingy type. They look old, as they ought not to look. The page should not be dim, for the thought is not. Chalmers sweeps grandly yet. His sermons on the heavens have some great flights, while those on business, and to business men, unfold principles that are yet far from prevailing, even among Christian men. They will bear many readings.

A MANUAL OF ANCIENT HISTORY, from the Earliest Times to the Fall of the Western Empire, by George Rawlinson, M. A. Harper Bros. No man can probably write a better compend of ancient history than George Rawlinson. Learned in all the wisdom of the ancients, and in all their history, he knows how to select and arrange, condense and vivify. This he has done in this volume. It takes in all the peoples around the Mediterranean basin, going over to Euphrates, with their general history and mutual relations of trade, literature, language and war. It is learned and lively. Every boy and girl will enjoy it. It should be in every library.

LIFE AND NATURE UNDER THE TROPICS, by H. M. and P. V. N. Meyers (Appletons), tells all about northern South America, its mountains, meadows, monkeys, and men. It is a vivid narrative of a country that is getting annually nearer to civilization, though still as far off from that attainment as New York or Paris. Whoever wants a tropical trip, should embark on this craft.

THE MUTINEERS OF THE BOUNTY, by Lady Belcher. Harper Bros. This famous story, which ought to be dedicated to all Free Religionists, is well put together in these pages. A vessel of two hundred tons was sent out by the British Government, to bring palm trees from the Pacific Islands to the West India. The cruelty of the commander, Capt. Bligh, roused the fury of the mate, Fletcher Christian, and in a fit of rage he rose on him, and, assisted by a few aggrieved hands, put him in a boat, and set him adrift. He sailed three thousand miles in such a state, and finally reached an island, whence he went to England. Christian left a part of the company and crew at Tahiti, who were found and carried to England, while he and eight others, with Tahitian men and women, steered for the Pitcairn Island or rock, six miles long, reached it, ran the *Bounty* ashore, took it to pieces, and burned all they could not use. Six of these men, including Christian, died a violent death, as well as all the native men; one died a natural death, and Alexander Smith, changing his name to John Adams, alone survived with the women, and the children of his associates. He began to teach them the Bible and the Book of Prayer; followed its order and spirit, and transformed the wicked community into a paradise. Another wife, sent out by his wifeless mother, reached them just as John Adams died, in 1829, George Hamm Nobbs, and became their teacher and pastor; went back to England, and was ordained; and was living in January, 1870. The story is marvelous, yet no more so than all the story of the Church and the world. No such trophies light on any church but Christ's. This is a very valuable book for Sunday-schools.

GUTENBERG AND THE ART OF PRINTING, by Emily J. Pierson. Noyes, Holmes & Co. This new firm begins well. This volume is admirably printed by Houghton & Co., is full of choice engravings, and choicer matter. Mrs. Pierson has made a lively story, in which the troubles and oppositions and victories of John Gutenberg are happily described. How he went from playing-cards to block-woods, and then to movable type, and so to fame, but never to fortune. Born rich, and becoming poor, he never got the usual expected reward of genius. But it doesn't make any difference now. This book ought to go into the Sunday-school library. It would be eagerly devoured, and prove very instructive; for though it begins with the playing-card, it ends with the Bible.

COMSTOCK'S ELOCUTION AND MODEL SPEAKER. T. B. Peterson & Co. Nothing shows how completely we are a speaking people than the multiplicity of books of elocution. This is one of the largest and best. As one looks at its diagrams for feet and hands, and all sorts of postures, he fancies this machinery would make machine speakers; but as laws of verification are essential to the poet, so laws of oratory are to the speaker, and one cannot learn too much, if he knows enough to forget it all when in the tumult of his speech.

ITALIAN JOURNEYS, by W. D. Howells. Hurd & Houghton. A new edition of this charming book makes it deserving of renewed praise. It catches the aroma of Italy, and gives you that rare scent. It saunters from Venice to Capua, and touches many points on the broad landscape, and whatever it

touches, it adorns. Travelers to the land of the olive and myrtle should all taste these prelibations of their coming joy. They will make them cry for more.

CRUMBS SWEPT UP, by T. De Witt Talmadge. George M. Smith & Co., Boston. Mr. Talmadge divides the Sunday crowds and cars of Brooklyn with Mr. Beecher. His tabernacle is larger, and as full as the Plymouth Church. He is odd, original, attractive. "He loves public opinion, and knows how to tickle her." His description of prayer-meeting killers is first-rate. So are many of his bright hits. These crumbs have fallen from a rich man's table, and are therefore rich themselves. They point a moral, every one. Not always tender and in good taste, they are always piquant and edible, and he strikes at all the current follies, and never fails to make a hit. The book ought to be widely circulated.

TOPICS FOR THE TIMES, by James Parton. Nobody knows better how to write for the times than Mr. Parton. Nobody does better what he knows. He is painstaking as to facts, and very vivid in their presentation. He cares little for principles, and less for faith. What he is after, is fame and cash; and he earns both by hard labor. These essays are on taking themes, — Roman Catholics, Jews, Temperance, International Copyright, New York City Government, Congress, and Louis Napoleon. There is not a dull page in the book; there are many fresh ones and true ones; there are a few that are false. Revise and correct it on the religious lines, and you will find it all right. Osgood & Co., Publishers.

FAIR FRANCE, by Miss Muloch. Harper Bros. It is a strange hour to write that word, "Fair" France. Never did she look to travelers' eyes less fair. All trodden under foot of the German Gentiles, the city sitting solitary that was full of people; the starvation, prostration, annihilation, almost, of the nation. The book is an aggravation at such an hour. Yet it is both a memory and a prophecy. France will arise the better for the fall. How natural the war was, appears from incidents narrated here. Thus she describes a collision in a railroad car, forerunning worse ones to follow: —

"The Frenchman and the elderly German immediately split on the subject of Luxembourg. The former leaned forward, his black eyes darting fire, and his long moustache almost standing on end with excitement, and poured forth a torrent of words, happily half unintelligible. The latter sat back, glowing in a dumb white heat of wrath, and imitated the 'click' of a musket as his only available expression of what every German meant to do to every Frenchman rather than resign Luxembourg."

She chatters away, in her usual charming style, on Paris and its contents, babbling sometimes of green fields outside the town. It is an enjoyable book, both for those who know "Fair France," and those who would make her acquaintance.

RELIGIOUS.

MORNING AND EVENING EXERCISES, by Henry Ward Beecher. J. B. Ford & Co. These extracts from Mr. Beecher's works are felicitous in arrangement and topic, but marred by verses appended to each, that are more or less, chiefly less, allied, and that, if adapted in sentiment, do not seem to grow out and up from the prose poem that precedes them. Beecher's words are all poetry, and it is as belittling his rich style to append these verses, as it would be to hang like lines on the end of a ballad of Wordsworth, or a lyric of Tennyson. Despite that defect, they will be found good reading for morning and evening devotions.

BARNES'S NOTES. Harpers are publishing a new and convenient edition of these world-renowned volumes, with the latest corrections and additions of the author, whose recent demise has created fresh interest in his works. For sale by A. Williams & Co., Old Corner Store.

CHILDREN'S BOOKS.

THE BAG OF BLESSINGS, THE BABE AT THE WEDDING, and BELL POWERS LOCKET (R. Carter & Bros.) are neat stories, illustrative of children's life and character. **MAX KROMER** (Dodd & Mead) tells the story of the late siege of Strasbourg. It is quick work getting a book for children ready so soon on the great war, and a good story it is, too.

THE PICTORIAL BIBLE GEOGRAPHY (Carlton & Lanahan) is a charming book for little ones — full of pictures, maps, songs and stories, capably printed, and entertaining to the last degree. Rev. Mr. Vincent never did a better little thing than this.

MAGAZINES.

Harper's, for April, depicts the "American Baron" and the "Pitcairn Islanders," "Bowers Saturday Night," "Frederick the Great," and "Florida Reefs," a big book of illustrations. Its other papers are readable, of course. *The Galaxy* has a paper by Col. Imboden, of the Confederate service, on "Lee at Gettysburg," in which he describes Lee's feelings at the loss of the day. He leaned on his horse, the picture of despair, only saying, "Too bad! Too bad!" He could have been captured with ease. Lieut. Maury discusses Capt. Hall's proposed expedition to the North Pole, and does not commend the plans of the explorer. He urges still the thermometric route, as the only one that will succeed. The nether side of New York is painted deep black. Mark Twain's fun is gone, and fine summaries of scenes and events take its place.

New Publications Received.

| BOOKS AND AUTHORS. | PUBLISHERS. | FOR SALE BY |
|---|---|---|
| Queen's Revenge, The Silent Partner, Phelps, Galaxey. | T. B. Peterson, Osgood & Co. | |
| Max Kromer, Atlantic Monthly, Nursery, Harper's Magazine, The Bag of Blessings, The Babe at the Wedding, Bell Powers Locket, Good Health, Faust, Taylor, Success, Whipple, Heavenward Led, New Method for the Cornet, Hymns and Meditations, Huntington, The Descent of Man, Darwin, France and Germany, Sumner, Insanity, One Year, Peard, Over the Ocean, Gould, War Powers, Whiting, Gull and Innocence, | Seixson & Co., Dodd & Mead, Osgood & Co., J. L. Shorey, Harper, Carters, A. Moore, Osgood & Co., Porter & Coates, Ditson, E. P. Dutton, Appleton, Lee & Shepard, H. H. & T. W. Carter, Lee & Shepard, | Gould & Lincoln, A. Williams, Noyes & Holmes, |

broken up. A man's house is his castle, but castles must not harbor thieves and murderers, adulterers and fornicators. These convents take the best girls from their father's family under the highest of motives, and train them, under religious teachings, to the worst of lives. Some way or other, God will bring these secret horrors to light, and blot them from America, as He has once from Europe. Enforced celibacy is the bottom crime of the Roman Church. It is the seat of its false doctrine, of its wicked practices, of its corrupt energies. It must be abolished.

Miss O'Gorman has been happily married to a converted French Priest, Prof. William Auffray, and is still telling the story of her experiences to large audiences. May she soon see the overthrow of the vilest horror under the American sun. Brigham Young's abominations are bad; so are Noyes's Oneida corruptions; but for extent, influence, numbers, political importance, and religious purpose, nothing is a tithe as corrupt and dangerous as the conventual system of the Roman Catholic Church.

A WORKMAN THAT NEED NOT BE ASHAMED.

Here, in these Western States, we have a host of Methodist ministers, who, whether judged by the quantity, the quality, or the results of their official labors, "need not be ashamed." The work of a Methodist itinerant, whether of the city or of the country, in these grand prairie States, is no sinecure, but hard, earnest, persistent, and gloriously successful work. Allow me to give you some illustrations.

Is the preacher upon a circuit? Then he travels, in the buggy or in the saddle, from ten to more than twenty miles, preaches three times, leads one or more classes, and superintends one or more Sunday-schools, or takes charge of a Bible-class in one or more schools. All this on one Sabbath, repeating it through one, two, or three years. To this will often be added two or more "week-evening lecture appointments."

Early in the recently closed winter we spent a Sunday in the country, some twelve or fourteen miles from this city. At nine, A. M., the pastor hurries to the church to his Bible-class. At half-past ten, public service. The opening hymn is read, but neither chorister nor organist are present. The "rector" deliberately leaves the pulpit, seats himself before the organ, plays well and sings ditto. The sermon and closing prayer through, he is again at the organ. The benediction pronounced, a class-meeting commences, and the "incumbent" is the leader. At three, P. M., he "turns up" at a "chapel," three miles distant from the field of the morning's services. Here, again, he is preacher, chorister, organist, class-leader, Bible-class teacher. During this service he announces preaching in the "chapel every evening during present week, Saturday evening excepted," and then drives back to the village to duplicate in the evening the services of the morning, class-meeting and Sunday-school excepted. He now reenters his temporary home, "cools off" a little, and then evokes a visitation from "nature's sweet restorer," to enjoy the blissful realization that "the rest of a laboring man is sweet."

In this city we have five Methodist Episcopal churches. With the advent of the present year of grace, each of these churches commenced "protracted meeting," preaching nearly every evening, with "no help from abroad." These special services are still being held. These prayerful, earnest, long-continued labors have been graciously accepted, and greatly blessed of God. As the result of these labors, some scores have already been added to the membership of our churches. Some of our ministers are beginning to give indications of weariness in the work, but not of the work. R. DONKERSLEY.

VERMONT STATE METHODIST CONVENTION.

The Vermont Methodists having been born and bred apart, find it difficult to unite in one Conference. The westerners long for the flesh-pots of Troy, and do not see what a Holy Land of rocks, and streams, and valleys, and honey out of the trees, the Lord has given unto them. But last fall, they swallowed down their prejudices enough to come together in a State Convention. Its proceedings were published a few weeks ago, and though at the time we fully noticed them, the appearance of the neat pamphlet recalls the event, and makes it deserving of a reconsideration. Rev. H. Eastman opens it with a historic sketch of Vermont Methodism, which he traces to Jesse Lee, who being stationed in Connecticut in 1789, seems to have understood that word to have meant the river rather than the State, and so penetrated northward, and entered Windham County, Vermont, on Saturday, April 17, 1790, where he spent the Sabbath. This was about three months before he preached on Boston Common, which he also annexed to Connecticut. But Vermont is not satisfied with this lordly descent. It claims royal blood. In Bradford, in 1800, Mr. Lee met with a Mrs. Pickett who had been a hand-maid of Mrs. Fletcher, the housekeeper of Mr. Wesley. So

Vermont and Methodism are linked to City Road and John Wesley.

Its great men have been not a few. Martin Ruter was converted through preaching held in his father's house. He boarded with Mrs. Pickett while at school. Laban Clark was raised in Bradford, and heard his first Methodist preaching at Mrs. Pickett's. Elijah Hedding lived there from his childhood. Fisk and Olin were of its soil. The living lights from Vermont are too many to enumerate. There are now one hundred and fifty-eight traveling preachers in its bounds, eighty-seven local preachers, one hundred and seventy churches, one hundred and sixteen parsonages, sixteen thousand two hundred and thirty-two members, and property \$894,000. The average salary is \$600, an increase of \$213 since 1860. In benevolent contribution we are behind our sister churches, the Methodists giving \$10,685, or 65 cents per member; the Baptists numbering one half less, give \$1.20 per member, and the Congregationalists, numbering only twenty-five hundred more, give \$2.41 per member. We have two hundred and fifty-four Sunday-schools, sixteen thousand three hundred and eighty scholars, twenty-three hundred and thirteen officers and teachers. There is one member to every twenty inhabitants, which is the best ratio in New England, Rhode Island having one to fifty-seven, and New England, as a whole, one to thirty-one.

A. Dickey, esq., gave a financial plan. Rev. Mr. McAnn showed the peculiarities of Methodism in a very effective address, which touched on the class-meeting, the developing of our system through grades of clerical work, female labor, in which he defends Wesley's practice of employing female preachers, and rejoices that we can employ the talent that is coming to us after the fashion of the fathers. Extempore preaching, camp-meeting, itinerancy, and the doctrine of entire sanctification, are the other points he notes. Rev. Mr. Cushing read a strong essay on Temperance, Rev. Mr. Cox on Sabbath-schools, S. B. Rockwell, esq., on the work of the laity in the Church. Rev. A. F. Bailey, and others made addresses, and the debates were lively and progressive. It was a good Convention, and told well for the cause in that handsomest of States.

ILLINOIS ITEMS.

Correspondence.

Will the HERALD admit a letter? Newspaper correspondents have mostly fallen into the essay style, and thereby have degenerated. A letter, right out of the heart, fresh, easy, unpremeditated, natural, is always readable. The difference between declamation and talk is the difference between an essay and a letter; and as it requires more talent to talk than to declaim, so, per consequence, is that man fortunate who can write a letter.

REV. M. M. PARKHURST.

I presume the readers of the HERALD will be glad to learn that Rev. M. M. Parkhurst, formerly of the New England Conference, but now at Grace Church, Chicago, is succeeding most admirably. He is building up a large congregation, and every interest of his Church is flourishing. If New England has any more such, "of that ilk," let her send them West. As this is an extensive country, — a country of "broad acres," — it needs "extensive" men with broad hearts and broad intellects.

GEM OF A BOOK.

I should like to express the pleasure I had in reading "Through the Dark to the Day," by Mrs. Jennie F. Willing. She has given us a delightful little book. It reminds me of the couplet: —

"There isn't more night than day,
Nor is there more cloud than sun."

She has filled her pages with Jesus, and the light and warmth of her own heart baptize every paragraph. Let our Methodist women plead for Jesus.

"POPEY AND ITS AIMS."

published by Hitchcock & Walden, Cincinnati, is a worthy publication. Dr. Granville Moody, of Covington, Ky., is its author, and he possesses both the natural and acquired endowments which fit him well for his task. We hope he will follow this little book with an enlarged work on the same topic. The people are now calling for information on that subject, and it is high time it were given a thorough review.

MARK TWAIN

has failed to "connect" in the *Galaxy*. If a slight domestic illness can keep such abominable things as a certain article a month ago, out of the *Galaxy*, it is to be hoped that the good lady will submit with Christian fortitude to a protracted spell. David said, "Say to the fool, deal not foolishly," but he never dreamed of Mark Twain. At present I am reminded of the Mississippi boatman's cry, when sounding on the shoals: "Mark — under water — Twain." It was thought safe for the boat when the "Mark Twain" was under the water.

REV. MR. LOZIER.

We had a delightful visit at Clinton, with Rev. J. H.

Lozier, of Indiana, a few days ago. He came over to deliver his lecture on "Vim," the first of a course that the Methodists, under the pastorate of Rev. R. M. Barnes, have instituted for the benefit of their new church. The lecture was a fine success both in the draw and in the delivery. Bro. Lozier recited some of his own poems, sang some of his sweet songs, and delighted the audience with his free, easy, and natural way of putting things. His "Coming Man" a poem, should be given to the public, for Saxé never wrote a wittier thing.

GOOD NEWS

from almost every quarter of the State comes to us of revival work. Since writing you, a month ago, five hundred more have been added to the Church in this, Decatur District. Other districts are sharing as largely.

Bro. Goodwin, of Quincy, has had a very prosperous year so far, and the religious interests of his Church are increasing. Bros. Ford and Rucker, of Danville, have shared largely in the ingathering, and the wave rolls on.

I rejoice in the tidings from Lynn, Chelsea, and other points in the circle of which the Hamilton Camp-Meeting is the centre. Bro. Sherman's letters to *The Central* are read with interest. The West likes to hear from the East.

Dr. Eddy pleads well in *The Methodist* for a reunion of Methodist Churches. He thus puts the case in Baltimore: —

"In this beautiful city, where the memory of Methodism is most fragrant, the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the Independent Methodist Churches, the United Brethren, the African Methodist Episcopal Church, and the African Zion Methodist Episcopal Church confront each other. They sing the same songs, but must have them printed by different presses and with different type. They teach the same theology, interpreted by the same standards, but must have it proclaimed by men appointed by varied authority, and representing rival jurisdictions. There is no controversy or strife among us, but we have no unity. No Methodist system of city missions, no educational policy, no common chain of homes and asylums can we have. What separates us? With two exceptions we have an episcopal form of government; all its itinerant pastors (except the Independent Churches) have Arminian theology, with Wesleyan exception. Why are we divided? The old quarrel concerning Lay Delegation has ended; the bitter strife and bloody debate arising from slavery ought to cease with its overthrow. Why divided?"

There is no reason in the world. Let us begin to reunite. The Zion's Church is ready. If we treat it aright it will come in 1872, and the others will all get back at the hundredth anniversary of the nation in the city of Brotherly Love.

HURRAING FOR THE DEVIL. — Quite a scene occurred in the Unitarian church at Ann Arbor on Sunday evening, Feb. 26, which is thus described: —

"Rev. C. H. Bingham, the pastor, preached upon 'The Devil,' and defended that personage against an assault previously made upon him in one of the 'Orthodox churches' by Elder Knapp, the evangelist. At the close of Mr. B.'s 'able defense of his Satanic Majesty,' and after the brief address of Mr. Alcott of Boston — a stranger (who afterwards turned out to be Mr. S. C. Stringham) arose, stepped into the broad aisle, and respectfully asked permission to speak. Mr. B. assented, and invited the stranger to take the platform, which was respectfully declined. He stated that he had attended nearly all the meetings which had been held in the city for several weeks past, and had taken part in many of them — that three of the evangelical churches had concentrated their forces at the Presbyterian house in a union effort; and that other churches were engaged in extra services in their respective places of worship — that he now regarded the campaign as fairly inaugurated, and he was pleased to see the general interest manifested. He, the 'stranger,' said it reminded him of some of our political campaigns, when there were always two candidates in the field. So it seemed to be in this instance. He remembered on one such occasion, when the excitement ran pretty high, a gentleman passing his neighbor's residence who was on the opposite side of politics, hurraed for his man. The other indignantly replied, 'Hurra for the Devil!' 'That's right,' said the former, 'stick to your candidate, and I'll stick to mine.' 'And so,' said the stranger, 'stick to your candidate, but I vote for God, for Jesus Christ, and the Bible.'

Rev. Mr. Bingham has met his match. He corresponds for the *Transcript*, but we haven't seen this neat little story in his letters. As he is fond of a good thing, it is odd that he has omitted one of the best of the season. Perhaps the good thing was a little too bad, being on the bad thing he has begun to patronize, to please his taste. It is natural that those who begin with patronizing Christ should end with patronizing the Devil. Impartiality is the essence of indifferentism. How Mephistopheles must have grinned horribly a ghastly smile at his eulogy. Will the *Transcript* please copy? *The Detroit Tribune* tells the story. *The Northwestern Advocate* says it is acquainted with the parties to the story, not including the candidate. Fortunate is it in this last ignorance.

Rev. Mr. Alger preached a farewell sermon last Sabbath, on his intended visit to Europe. At the close of it, he came pretty near to orthodoxy. After saying that in the other world there were to be no farewells, and everything was to come out good, he took it all back by urging them to prepare "to seize the boon intended for them by the generosity of God." And as if this was not enough, he adds this warning:—

"Otherwise, being found destitute of an inward fitness for heaven when we shall have escaped from this mortal coil, and passed amidst the visions of eternity, we may be forced to utter a final farewell, more awful in its solitary horror than all others combined; such a farewell as that whose echoes rang through the skies when Lucifer, son of the morning, fell."

This is a bad answer to his previous promises, but is so near orthodoxy, that it is deserving of a place in the museum of imitative Christianity, or what is better, of being employed by both listeners and preacher in bringing them to flee from the wrath to come, and to lay hold on eternal life through Jesus Christ our Lord.

The Boston North End Mission has recently presented a petition to the Legislature praying for \$25,000 to establish an industrial home. A hearing on this memorial was recently had, when Dr. Tourjée represented what has been done and is doing for the wretched and abandoned population at the North End, and conclusively demonstrated, that of the thousands of girls that go astray, nearly all do so for want of a living. Many have been rescued from vice, and are now in respectable homes of their own, and there is an average of 207 attending the Mission School. Deacon Farnsworth, Mr. Savage, Chief of Police, and Judge Smith, also gave their testimony to the merits of the Mission, and the need of granting the prayer of the petition. Chief Savage's testimony was very conclusive as to the great work being done by the mission, and the expense it saves the State. It being objected that the State ought not to pay for Boston's vice, Judge Smith replied that the country largely supplied the city with prostitutes, and that their patronage in a great measure came from the country visitors.

The festival held in Music Hall on the evening of the 22d, for the benefit of Boston City Missions, was a brilliant success, and the sum realized must have been something handsome. Rev. Dr. Hare discharged the duties of the chair with great vivacity and grace. Rev. J. W. Dammun opened with prayer. The poem, read by Rev. M. Trafton, was listened to with the liveliest interest. Rev. Dr. Wm. R. Clark, being introduced, made an earnest and eloquent address in behalf of the cause of city missions. The singing and music, under the lead of Mr. Littlefield, was fine, and the refreshments provided by the ladies most abundant and excellent. An expression of disappointment was visible on every face; for no one anticipated half so good a time. May there be more of the same sort.

Rev. J. M. Arnold, of Detroit, publishes a Conference sermon of Bishop Clark's, on the "Importance of Doctrinal Truth on Religion and Man's Responsibility for his Belief," a timely discourse on the current heresies of the hour. The Bishop shows how grounded all things are, right or wrong, in opinion or doctrine, how essential is sound opinion, how fallacious is the modern infidelity which, professing liberalism, is simply a liberty to unbelief, and how strong sound doctrine is in overthrowing error and supporting the truth. He urges the application of these truths in our literature, and demands that Mrs. Fletcher take the place of Margaret Fuller, and Stevens' Histories, Dickens' Novels. It is a sermon for the times, and should be widely circulated as an antidote to error, and a strengthening-plaster to those brethren, if such there be, who declaim against doctrinal, which is the best preaching.

Rev. Mr. Knapp has done good service in Tremont Temple. It is astonishing to see what crowds gather to hear this old man preach Jesus. For forty years he has spoken the truth in all boldness. He speaks it yet. No mincing matters with him. He preaches the preaching God gives him,—plain, Biblical, true. Thousands listen; hundreds receive the Word to the salvation of their souls. He is less unctuous and palatable now than in his youth, but not less sharp and strong. The former ointment would not harm his later thought. He is now, as ever, a stone of stumbling. Many oppose him, resist him, reject Christ professedly because of him. Yet he works the work given to him, with simplicity of faith, and demonstration of the Spirit. Long may he preach the glorious Gospel of the blessed God.

Senator Sumner made a speech on San Domingo affairs last Monday. It was a powerful presentation of his view of the case. It will be a battle-cry of the campaign. The President must answer it, or fall in his enterprise.

The New England Conference holds its session this week in the Winthrop Street Church, this city. Bishops Clark and Simpson will be present. Rev. Mr. Townsend preaches the sermon on Education, Thursday evening; Rev. F. A. Woods, the Conference Sermon, Friday evening. Rev. Messrs. McKeown and McCabe speak on Church Extension, Saturday evening.

Rev. L. H. Vernon has been appointed to Italy. This is an excellent appointment, Dr. Vernon being a son-in-law of Dr. Elliot, who first proposed this mission. He is a fine classical scholar, and speaks French fluently, and will soon conquer the Italian. Rev. Mr. Spencer, our late Italian correspondent, "Asbury," now in Ohio, is to accompany him. We hope the latter will go out first, and allow the former, who is on the Book Concern Commission, to delay his going until that matter is adjusted, as his substitute cannot now be appointed.

The Providence Conference concluded its session last Monday. The appointments were not received in season for this week's issue. It was a pleasant session in a pleasant city.

Rev. Mr. Vibberts, esq., as he should be legally and ecclesiastically called, made an eloquent speech in the Massachusetts House of Representatives, in favor of the Prohibitory Law, pure and simple. It is pronounced the ablest speech on that side delivered in the House for three years. It may even secure a majority vote in favor of the bill this year. It will help do it before long.

Rev. Mr. Dorchester read last week before the Preachers' Meeting an able essay on the changes of Universalism in doctrine. We hope to publish it soon.

Miss Nilsson, of whom our Chicago Episcopalian brother writes so happily, is to appear in this city next Saturday night, in Handel's great Oratorio of Creation. All who can should hear it.

Spurgeon's views on unprepared preaching were partly put in his Edinburgh speech:—

"Would you believe it, Sandy," said a divine, "that I never thought of the sermon before I went to the pulpit?"

"O, that is exactly what Mr. Mackintosh and I have been saying while you were preaching."

The attention of our readers is called to the change in price in the advertisement of Dr. T. B. Welch's *Pure Communion Wine*, in another column.

NEWS NOTES.—The President has issued a proclamation, ordering all organized bands of marauders in South Carolina to disperse within twenty days. — The marriage of the Princess Louise with the Marquis of Lorne took place on the 21st. — Paris has been in a state of commotion the past week. The miserable, drunken mob, that call themselves Republican, took possession of the city, murdered three or four of the best generals, and compelled the authorities to flee to Versailles. The Germans will again occupy the forts, and the result will probably be, that after a struggle Napoleon will restore that order and quietude which he maintained for the past twenty years. "A pity 'tis 'tis true." Paris must have either absolutism or anarchy.

PROVIDENCE CONFERENCE.

WEDNESDAY — FIRST DAY — MORNING.

This Conference commenced its thirty-first session in Norwich, the 22d inst., at nine o'clock A. M. This city, which Dickens called the "Rose of New England," because of its unrivaled beauty among our varied and beautiful cities, opened to us its hospitable gates, and welcomed us to its happy domestic circles with great courtesy and generosity. The East Main Street Church, where the Conference meets, is under the pastoral charge of Rev. N. G. Lippitt, a local elder, long known and much respected in this city. The pulpit has been supplied by Rev. F. H. Newhall, D. D., of the Wesleyan University. The Doctor's sermons have called around him a congregation of careful hearers, and his fame is in all the churches. It is difficult to understand how other denominations can get along without these annual gatherings. Not alone because they accomplish so much good by legislation and retrospection, but they seem to meet a great necessity. Every minister feels for ministerial company its sympathy and cheer. It would be a pretty lone-some look to me to live fifteen or twenty years, and only occasionally be greeted by my ministerial brethren. Here they come, from all sections within the bounds of the Conference, from your old charges, where you battled for God twenty years ago, from your first appointment. This tall, noble man is Dr. Upham, who loves the boys as well as the men. There is Bro. Butler, from New Bedford, the sailor's friend, dear Bros. Benton and Townsend, and every train multiplies the number, and a happier company cannot be found out of that home where Jesus will call us together. Pardon me. I sat down to tell you how the Conference gets on with its work.

Bishop E. S. James opened the Conference with devotional exercises, reading the sixty-first chapter of Isaiah, and the third of 1 Corinthians, announcing the 217th hymn:—

"High on His everlasting throne,

The King of saints His works surveys."

After prayer the sacrament of the Lord's Supper was administered, and then we missed Bros. Smith, and Parsons, and Gavitt. "Servants of God, well done!" They have gone, and we are going.

Rev. M. J. Talbot, Presiding Elder of the Providence District, was unanimously re-elected Secretary, and appointed G. L. Westgate and A. A. Wright, assistants.

The Standing Committees were appointed, and the business proceeded under the second, fourth, fifth, and seventh questions.

The Committee on Public Worship were ordered to arrange for a memorial service. Dr. C. K. True presented the claims of the Wesleyan University, asking the brethren to aid in raising \$10,000 annually by subscribing \$10 each for ten years. George H. Cook, C. T. Tiffany, and our old friend, W. B. Lawton, Lay Delegates, were introduced to the Conference. Bros. J. Cady and R. Donkersley were returned superannuated. Bro. Kellen asked and received a location. B. K. Bosworth was made effective. A resolution was passed, which allowed Bros. McChesney and House to appear before the Committee on the fourth years' studies, whereby, if their studies were up, they would be eligible to Elders' orders. A little spice was thrown into this session by Dr. Brown, who asked the Bishop to state what the rule was by which men were transferred from one Conference to another, as there seemed to be some irregularity. He had known men to be transferred to this Conference when there was no use for them whatever; but if it was desirable to transfer a man from this Conference who was doing work away it was difficult. The Bishop said his custom was never to transfer a man without first hearing from the Bishop who had that Conference under his care.

Adjourned, 12 o'clock.

AFTERNOON.

The Conference Temperance Society, A. J. Church, President, held its anniversary. It is pleasing to note the rising influence of this cause. This meeting was well attended, and a deep interest was apparent.

Rev. V. A. Cooper addressed the meeting, showing why this reform progresses so slowly.

He was followed by the President, in one of his best speeches on this subject. His illustrations were very affecting, and his closing remarks shook the audience with power.

Rev. H. W. Conant, Agent of the Rhode Island Temperance Union, closed the meeting. Bro. Conant is reappointed by the Conference to this work.

EVENING.

Rev. J. Marsh, who was appointed to preach a Semi-Centennial Sermon, did not arrive, and Rev. Daniel Dorchester, of the New England Conference, preached by request. Text, Job xxvii. 7 and 8. Subject, "The Path of Life and Peace with God."

1. Not discoverable by the keenest intellect.

2. Although not discoverable to mere intellect, yet by faith easily discerned.

3. A real path revealed, made known.

It was a sermon delivered with unction, and full of rich thoughts.

THURSDAY — MORNING.

The prayer-meeting from eight till nine was a good season, and well attended. At the appointed time Conference was opened with devotional exercises by Rev. J. F. Sheffield.

Voted, that the call of the roll be dispensed with unless ordered. The pressure of business begins to be felt. Ephraim S. Fletcher and D. J. Griffin were continued on trial.

Took up the Eighth Question.

Ira M. Bidwell, O. Robbins, E. B. Hinckley, C. Morse, L. Pierce, E. Benton, Wm. Emerson, C. S. Sanford, F. A. Loomis, all passed and continued.

Question 2. Rev. M. J. Talbot, in representing his District said, there had been three new appointments added to his list the past year. There are now forty appointments. Two new churches have been erected the past year, and six have been repaired. His presentation of the Providence District was encouraging, and about the only thing complained of was his inability to raise the average of preachers' salaries.

Dr. Brown reported the Fall River District to be in a fine condition. He mentioned in particular the new church at Fall River, and the noble enterprise at East Weymouth, and the inauguration of a District Convention, which had been a decided success. The work can scarcely be seen by the Doctor's smiling eye to be other than prosperous.

Bro. Brewster had labored to raise the standard of benevolence, and was happy to announce some success. Five hundred conversions are reported on his district, and two new churches formed.

Bro. Harlow reported that several heavy debts had been paid off; the times of holding services changed to accommodate Sunday-schools; good revivals had been progressing in several places; and by his account, Sandwich District is in a most prosperous condition. I thought it would be a good plan if these reports could be printed on slips, and circulated among our members all through the Conference.

John Kendrick, of Providence, was confirmed as a Trustee of our Conference Seminary, in place of W. H. Hathaway, deceased.

Relation of T. Ely was continued. C. A. Carter was returned superannuated. S. S. Cummings was continued Chaplain of the Home for Little Wanderers. B. M. Walker and J. C. Allen were returned superannuated. G. W. Wooding was appointed Chaplain of the Connecticut State Prison. J. D. Butler was appointed Chaplain of the New Bedford Port Society, and G. Stearns, M. D., Chaplain of the New Bedford Almshouse. The expenses of the delegates to the next General Conference, apportioned to this Conference is \$700, which is to be divided among the churches.

The Bishop presented the indebtedness of the Missionary Society, and the request of the Committee that a special collection be taken to raise \$1000 immediately after Conference. This collection is in no wise to conflict with the regular collection.

The reports of the condition of the Wesleyan University, Boston Theological Seminary, and the Board of Education of the Methodist Episcopal Church, and of the Providence Conference Seminary, were read and referred.

The Broadway and Second Congregationalist churches of this city tendered their houses of worship for the use of the Conference in holding any of our special services. This act of

courtesy was responded to by a resolution of thanks. After a protracted session the Conference adjourned.

AFTERNOON.

An Educational meeting was held. Rev. D. A. Whedon, D. D., presided. Rev. C. K. True, D. D. was the first speaker, and presented an urgent plea in behalf of our own colleges, as being permeated with a pure religious element, and the safest places to send our sons. His plea was in favor of the Wesleyan University particularly.

Rev. D. H. Ela, recently elected Principal of the Providence Conference Seminary, and transferred from the New England Conference to this, his old home, next addressed the meeting, urging the importance of academic education. Christianity not only stirs the heart, but quickens the intellect. To meet the demands of the newly awakened intellect, superior advantages must be provided by the Church if she would gather and hold the coming generation. All these advantages may be found at the Providence Conference Seminary.

Rev. J. E. C. Sawyer, of Providence, was the next speaker. His theme was, The demand of Christianity is, that every man be presented perfect in Christ Jesus. Christian culture demands the blending of the Gospel with all the elements of a scholarly culture. In the providence of God, our Church is in the vanguard of this country, not only in the promotion of holiness, but in furnishing facilities for the highest intellectual culture. There is no longer an excuse for our young people to seek other institutions of learning.

EVENING.

Sunday-school Anniversary. The meeting was addressed by Rev. E. McChesney and Rev. D. Wise, D. D. Bro. McChesney criticised the Church for its want of faith in childhood piety, and argued the possibility and importance of childhood conversion. The Church ought to embrace this in its faith and labor, to secure the salvation of our Sunday-school children. It was a dignified presentation of these thoughts, and full of common sense.

Dr. Wise, after showing that Christianity had power to lift child-nature from the plane of even heathen life, to that of angelic, asked: "In what spheres, and by what instrumentalities is this work to be accomplished?" Ans. In two spheres, the family and the Church; by three instrumentalities, parents, ministry, and membership of the Church. He showed that Nature and Revelation taught parents the duty of teaching children all they know of the means of self-preservation here and hereafter. The power of family instruction to preserve a system of religious ideas was shown to arise from the opportunity it gives for the first occupation of the mind, and for combining the sweet influences of love with instruction. Of the Church he said, that by placing the administration of the rites of circumcision and baptism in the hands of the ministry, God had joined the Church and the parents, coadjutors in teaching religion to children. The Church should accept her obligation, and bring the children, as much as possible, under the influence of the sanctuary. He thus showed that the relation of the Sunday-school to this work is that of auxiliaryship to the family and the Church. It cannot be the substitute for either, but the helper of both, and the Church should give her best minds, her best culture, and, above all, her most devoted piety to this work.

FRIDAY—THIRD DAY—MORNING.

Devotional exercises were conducted by Rev. J. B. Husted. William B. Lawton was added to the Committee on "Necessitous Cases."

Took up the third question, and the following named brethren were invited to the altar as candidates for admission into full connection. Bros. J. Q. Adams, E. L. Hyde, Theodore M. House, S. J. Carroll, A. L. Dearing, and George De B. Stoddard. J. W. Fitch was discontinued at his own request. Otis E. Thayer continued on trial. As the candidates stood before the altar, the Bishop said:—

To admit persons to the Christian ministry was the highest spiritual function of the Church, and invited the Conference to devotional services. The 205th hymn was sung, and fervent prayer went up to God in behalf of this class of young men.

As the disciplinary questions were being propounded, the Bishop paused on some of them, and made impressive remarks. Of "Perfect Love," he said, "The sweetest, most sacred, and noblest aspiration in life is this. In everything else it is most likely we shall be imperfect until death, but we may be perfect in love. This is Christian perfection."

On entire consecration to the ministry: "A man may preach, and do secular business, but to be a pastor demands one's whole time. If you are to be men of influence, men of success, men of power, you must give yourselves wholly to this work."

On the manner of preaching: "Nothing is more neglected than our manner of public speaking. There is no one power more controlling than eloquence. It is not a gift, it is an attainment, therefore we are guilty if we do not possess it."

Care of the children: "I hope the time will come right early when our trustees will give their first attention, in building, to the interests of the children. If you give one of your sermons to the children, let it be the most carefully prepared. When you get too old to preach to the children, you are too old to preach to the adults."

On visiting from house to house: "If you stay in your pulpit, that poor, neglected man, the suffering inebriate, will never hear you preach."

"Go from house to house, not socially, but religiously." My pen is too slow to trace the burning words of the Bishop, in behalf of the poor, intemperate man, made so by an inherited disease, or by the wicked customs of society, who must be snatched by the faithful pastor's hand, or be lost forever.

On reading: "The moment you cease to study, you begin to decline. If you want to be fresh in old age, study." At the close of these remarks, the class was admitted. Rev. J. B. Husted inquired, as usual, "If any of these brethren used tobacco." And one of them responded that he did, medicinally, whereupon the Bishop replied, he "hoped it would cure him soon, that he might discontinue the medicine as soon as possible."

Rev. William Butler, D. D., Secretary of the American and Foreign Christian Union was introduced. J. Livesey, W. V. Morrison, and J. E. C. Sawyer, were appointed a Committee on this subject.

David Patten, D. D., presented resolutions in favor of the "Woman's Foreign Missionary Society," and Mrs. Willing, of Chicago, addressed the Conference upon this subject. A brief sketch cannot do justice to her address. It was in beautiful taste, elegant in diction, and was intensely thrilling. As she closed, the tearful audience broke forth in singing:—

"From Greenland's icy mountains."

For a time, salvation and business were so mixed up that it was impossible to tell which was which. What a people these Methodists are! The resolution was adopted.

It was voted that a service for the relation of the Christian experience, and the call to the ministry of such as present themselves for admission to the Conference next year, shall be held.

Rev. Bro. Gilbert, agent of the American Bible Society, addressed the Conference. And thus closed a most interesting session.

The Methodist Church.

MASSACHUSETTS.

WASHINGTON STREET.—We are glad to learn that the Methodist Episcopal Society worshipping at 815 Washington Street, have commenced raising a fund for the purpose of building a free Church, where the poor as well as the rich can have the Gospel preached unto them; and for this purpose they have instituted a course of five lectures to be delivered in their hall. Two very highly entertaining and profitable lectures of the course have now passed. G. S. Hare, D. D., the next on the programme, will lecture Tuesday evening next, March 28. Subject: "A Curious Man in a Curious Time." Come and hear him, all ye curious ones. E. B. Webb, D. D., will lecture Thursday, April 6. His subject will be duly announced. D. C. Eddy, D. D., will close the course Wednesday evening, April 12. Subject: "Egypt and the Pyramids." Doors open at 7 o'clock.

TRINITY CHURCH, EAST CAMBRIDGE.—The Lord is pouring out His Spirit in a wonderful manner upon this church and congregation, through the labors of Sister Van Cott. Some fifty souls were at the altar during the last week; about forty professed faith in Christ. Thirty-six were received on probation on Sunday, nearly all of whom had professed conversion during the week.

Some of these conversions were indeed wonderful. One gentleman, who had in his social intercourse fallen into the terrible habit of using intoxicants, came to the altar with the smell of liquor in his breath, was converted, and his wife. In that house the family altar has been reared, around which the family bow. Two of his daughters are now seeking Jesus.

Another interesting case: A lady, a member of our Church from Lowell, came to Boston with a lady friend to take the early train for the West, to be employed in teaching. Having nothing special on hand, they took the cars for Cambridge, and seeing the church lighted, and the people gathering, they entered the chapel. The young lady was "struck under conviction," went to the altar, and was converted. She had previously been a Universalist. To God be all the glory. We are looking for still greater things during the present week. Sister Van Cott will preach all this week, and on Sunday next.

SCITUATE.—The Church in Scituate, Rev. G. W. Ballou, pastor, was never in a more flourishing condition than at present. Since the beginning of the year there have been 71 conversions, and during that time the pastor has been given, by surprises and gifts, some \$75.

STONEHAM.—Dr. Tourjee held another Praise meeting in the Methodist Church on Monday evening, March 21st, with a very large audience present. A new Praise circular was used, in which verses of Scripture were responded to by verses from our hymns, making a unity of subject and a pleasant blending of reading and singing. The new parsonage has been completed, and the pastor, Rev. W. F. Crafts, has taken possession, holding a reception on the evening of entering, at which about 250 were present. New furniture has been procured for the parsonage, and also for the pulpit.

The Saturday evening Teachers' Meeting is one of the most interesting gatherings of the week. In the room used for this meeting, a teachers' library has been placed, with Stowe's Self-interpreting Bible for a basis, as it contains references, Bible dictionary, concordance, etc., and is in fact a Bible library in one volume. There have been gathered a few comprehensive commentaries, books of illustrations, Bible geographies, and Sunday-school manuals; and those teachers who have no libraries can thus avail themselves of the best teachers' helps. At almost every prayer-meeting there are added to the Church of such as shall be saved.

METHUEN.—The edifice which the Methodist Episcopal Church at this place is erecting, is rapidly approximating completion, as far as to include the outside and the vestry. It is a beautiful structure, as every one is compelled to say who sees it. The question of furnishing the audience-room yet remains undecided. If it is a possible thing this will be done, as it will be of vital

importance to the future growth of the society. The fair which the ladies of the society contemplated holding the first of March, for the purpose of raising funds, is postponed to the first week in April. Any contributions to any department of the fair will be most gratefully received.

MAINE.

WESTON.—Rev. H. P. Blood writes:—"God prospers us on Weston Circuit. Some twenty-five, or more, have recently professed faith in Christ. The work of sanctification is also advancing. To God be all the praise."

BANGOR.—Rev. C. F. Allen writes:—"Though you have appropriated for the service of the HERALD our good Bro. Weed, whose efficient services in our Church (Brick Chapel) had made him almost indispensable, yet we still survive. God has not forgotten to be gracious. We have been holding a series of evening meetings for three weeks, which have been seasons of deep interest. Thirty-five penitents have been forward to the altar, and most of them are now rejoicing in Christ's pardoning love. And we are looking for still larger manifestations of the converting power."

SOUTH STANDISH.—The Methodist Episcopal Church in this place, was for a long time in a very dilapidated condition; but recently, through the labors of Rev. A. Cook, seconded by the exertions of the people, the edifice has been placed in good repair. Some nine or ten hundred dollars have been expended upon it, and the bills have all been paid. The ladies carpeted it, and furnished it with a splendid chandelier, Bible, hymn-book, and clock, and a gentleman in Boston gave an organ. The people are now talking of purchasing a bell. The Lord is with them.

BRIDGTON CENTRE.—Rev. F. Grovenor writes:—"I commenced laboring with this charge last May. I found the Church few and feeble, with a very small congregation. Our congregation, Sabbath-school, and social meetings have increased in numbers and interest. We have raised in the society about \$500, and have visited other churches in the Conference, and begged nearly \$500 more, which sums have gone to liquidate our church debt, and putting the clapboards on to the church, and also one coat of paint."

"Our audience-room is unfinished, and also minus spire and blinds. God has been with us in wonderfully baptizing the membership, and converting many souls to Christ. Others are seeking the Lord at the present time. Yet it is very important to the greater prosperity of Methodism here, that our house of worship should be completed as early as possible. We are striving to live, and living in the midst of strong opposition. Our brethren are liberal, but few and poor. Will not our brethren and sisters who are able, and other churches, aid us in completing our house of worship? How many, if so disposed, could give us \$5, \$10, \$20, or \$100? Hear the 'Macedonian cry' of your brethren at Bridgton Centre, Me."

THE PREACHERS' ASSOCIATION OF THE PORTLAND DISTRICT passed a resolution favoring the publication of donors to the missionary cause in the Annual Minutes. Some years this has been done, and some it has not. As a result, some pastors have brought up lists of contributors, and others not, thus precluding all possibility of uniformity while such uncertainty should prevail. It is hoped the Maine Conference will fix on some settled policy in this matter. An essay upon the "Nature of the Second Death," by Bro. W. H. H. Pillsbury, presented at a previous session, was ordered to be printed, and provision made therefor. Bros. Thurston and Dunning, from Dover District, made a short visit. Bro. Luce, in behalf of the district, presented a testimonial of regard to the Presiding Elder, Rev. J. Colby, in value \$114. That there is some interest in attending these meetings, may be inferred from the fact that one brother came forty-six miles with his wife in a sleigh over a bad road.

NEWFIELD.—The friends of Rev. C. W. Blackman, to the number of two or three hundred, met at Straw's Hall, on Thursday evening, 9th inst., to enjoy a social entertainment and donation party. "Some few sinners have been converted, and a few wanderers are now seeking to win others to Christ. The Church seems to be seeking for the baptism of the Holy Ghost. Some are enjoying the rest of faith; others are seeking for it with all the heart. We believe there is a great blessing for us yet, if our faith continues strong. Union prayer-meetings are now being held with the Freewill Baptists here, with a good prospect of glorious results. Will God's people pray for us?"

EAST MAINE.

WASHINGTON COUNTY.—Rev. E. Davies writes: "This is truly a year of jubilee for this region. The camp-meeting at Jacksonville was a season of mighty

power, and soon after a grove meeting was held in Whiting, which was indeed a Pentecost. The whole region, for six months, has felt its power. "Holiness to the Lord," was the motto, and, thank God, it became the experience of many souls. And after six months' trial, the converts stand firm. A young man, who had for years refused to obey the call to preach, was so baptized with the Holy Ghost, that he went out at once to a school-house in town, and God made his first sermon or exhortation the means of leading a number of souls to Christ. That dear brother is now a successful pastor, and souls are flocking to Christ on his charge, and he expects to have forty converts baptized in a short time. I refer to Rev. A. H. Hanescom, of Cutler. This is a mighty victory, for we lack ministers in this region. Northfield had been given up, and was running to destruction. Now we have a class of sixty-five members, including twelve men and their wives, and some of them are from among the most swearing men in the county. Still, the good work goes on gloriously. The whole town seems to be all aglow with the fire of the Holy Spirit. Moose River had had no religious meeting for a whole year, of any kind, except at a funeral, till God opened my way there. The first night one man was converted, and another reclaimed. I appointed some meetings for them to hold till I could go again. They did so, and in two weeks I found six more had been truly converted. The whole place has become a paradise, compared with its former state. Four miles along the coast, at Bailey's Estate, some thirty or forty have found Christ, under the labors of Rev. Mr. Moses and an evangelist. At the Carrying Place, Lubec, Rev. F. F. Row has been favored with the salvation of many souls, and still the work goes on. Eastport has been wonderfully blessed, under the labors of Rev. A. S. Townsend. Twenty-six were baptized there a few weeks ago, and the same night sixteen came to the altar for prayers. No. 14 Plantation has had a shower of grace, till in two school districts the vast majority are on their way to glory. Gardiner's Lake rejoices and blossoms as the rose, whereas six months ago it was a wilderness and a solitary place. The statistics of this region will show a glorious increase. There are scores of places in this county where men, women, and children are waiting for some earnest minister of Jesus to go and lead them to Christ. The fields are white to the harvest, and God is raising up laborers. A brother in Northfield has received the baptism of the Holy Ghost, and has already gone out to preach Jesus, which for years he had refused to do. The first Sabbath of this year I was graciously led to dedicate myself anew to God, with a fixed purpose to go through this county, as His providence should direct; and I was so "filled with the Spirit," that I felt like flying through the region, and blowing the Gospel trumpet in every place. An open door is set before me, and as far as strength and time will allow, I am entering in; and God goes with me to every place. I have already more invitations than I can possibly fill. I am so contented with this glorious field, that I can hardly leave it long enough to go to Conference. I am in fullest sympathy with the evangelical labors of the National Camp-meeting Association, for the same baptism rests upon me, and I must go next Conference year and hunt for the lost sheep of the house of Israel in this county. My commission is from the Captain of our Salvation, and where He appoints I go."

WHITING.—Rev. E. Davies writes: "The Methodist Episcopal Church, in Whiting, Me., was dedicated to the worship of God, Feb. 28. Sermon by Rev. William McKellar. The glory of God filled the place, and souls were convicted, and one man came forward for prayers. The house is beautifully finished, grained, and frescoed, with a good vestry. Whole cost, about \$2,500. We have already sold \$1,450 worth of pews, and the debts against the house are small; so that, by the kindness of our friends around, and by the blessing of God, I have secured a holy and beautiful house for a poor people, who felt able to do but little when we began. Nine months ago there was only one man in this immediate vicinity that belonged to the Church, and the prospect of supporting preaching was poor; but our grove-meeting gave us such a wonderful inspiration, that I ventured to build a house for God on my own responsibility, asking no one to stand responsible for materials or men, trusting that God would provide as I needed; and, to the glory of God, I can record that I have not lacked either men, money, or material. We have now a commodious church of 32 pews, and a vestry 30 by 15."

MAINE WESLEYAN SEMINARY.

The new building now externally finished, is unsurpassed for elegance and convenience by any academic edifice in the State, reflecting much credit upon the taste and liberality of those friends by whose generous energy the enterprise has been pushed up to its present state of forwardness.

In the erection of this beautiful building, the institution is largely indebted to the liberality and energy of Samuel R. Bearce, esq., of Lewiston. Without his generous coöperation, the Trustees would not have ventured upon so heavy an undertaking.

The building when completed will afford admirable accommodations for the exercises of the school, for want of which great inconvenience has been endured. The excellent boarding accommodations opened in the noble building erected in 1860, give a mighty impulse to the institution, largely increasing the number of students, and the advantages of the school, forming a new era in its history. The new building will be still another step in the progress of the institution, which from humble beginnings, has reached a condition of great strength and usefulness. Through incredible struggles and hardships, it has performed a noble work, and with the continued favor of its patrons, it will attain to a more magnificent future.

"*Per varios casus tendimus in latum*," would be an appropriate legend upon its banner. It is to be hoped that friends of the school will not become weary in well-doing. The new building should be completed forthwith, so that its dedication may be an item in the programme of the semi-centennial anniversary which is to be celebrated in connection with the approaching Commencement and exhibition.

The friends of these noble benefactors who shall come upon the stage of life in after years, will find no nobler monument to the intelligent liberality of their fathers, than will be seen in such tasteful and substantial structures, erected in the cause of Christian education. Long may these generous benefactors live to bless the Church and the world by their munificence and their generous example!

MAINE, March 13, 1871.

LETTER FROM VIRGINIA.

ALEXANDRIA, VA., March 13, 1871.

Rev. Dr. Chickering, of the Temperance cause, and the Congregational Church, sends these items of interest:—

I began to write from this partially reconstructed city and State, where I endeavored to encourage by words, and to help by a few Boston tracts, the zealous Temperance men who composed the Virginia Conference of the Methodist Episcopal Church.

A large body, you say. Alas! it includes but about forty of the Methodist ministers in the old Dominion. The rest are still joined to their idols, secession and disloyalty, even now that their chief Manitou, spirit of evil, Slavery, is broken in pieces.

It was very interesting to hear these good brothers, many of them literally good soldiers in times of trial, recount the spiritual and material conflicts of that dark and stormy period.

Nor, even now, is it very light or calm in some of those valleys and hillsides. True, Bro. King no longer keeps his revolver in his hat on the desk while preaching, nor fires it over the heads of the crowd who are pelting the stand with eggs, to the peril of the good sisters well-saved dresses. But Judge— informed me that this good brother is one of the contestants in legal warfare, for the possession of certain property of the Methodist Episcopal Church, claimed by the Methodist Church, South.

It was, of course, very pleasant to witness Bishop Simpson's prompt, yet gentle presiding, for four days; and to be welcomed, asked to speak, and even assigned a place among the pulpit supplies, though previously engaged to preach on Temperance in Washington.

But for the morning I managed to be at liberty to hear the Bishop's glorious sermon on Faith. I am told that he does not like to preach on assigned subjects; and that he declined preaching from this same text (1 John v. 4), at the dedication of the beautiful Metropolitan Church. But if any of your readers know of, or can persuade him to the delivery of that sermon, they may expect a rare treat, both spiritual and intellectual. I have not been so moved to tears for a long time, yet so general and bitter is the sectional feeling in this city of 15,000 people, with another large Methodist congregation, that there were a few vacant seats!

I need not say, that both at the Conference and in Washington, Temperance is a part of Methodism. Even tobacco received a counter-blast from a last year's resolution, requesting the Bishop to ask every candidate for ordination if he used the filthy weed.

CANADA.

REV. MR. PUNSHON'S VISIT TO THE PACIFIC COAST.—The Toronto *Christian Guardian*, of Wednesday, March 15, has the following:—

"Rev. Mr. Punshon left yesterday morning, bound for the Pacific Coast. He expects to visit Salt Lake, California, Vancouver, and British Columbia, before his return. His main idea is to examine the state of our mission work on the Pacific Coast. He is to be accom-

panied in his journey by Rev. Hugh Johnston, M. A., of Toronto, and Rev. Manly Benson, of Newbury. In a brief note received from Mr. Punshon, on Monday, he says: 'I start (D. V.) to-morrow on my westward journey. I trust all blessings will abide upon the churches, and that the returns of the year will show that there has been a harvesting of many souls. I desire very fervently an interest in the prayers of my brethren, that, if the Lord will, my journey may be prospered and made useful. All communications on connectional business, addressed for the next two months to the esteemed codelegate, the Rev. Dr. Evans, William Street, Yorkville, will, I am sure, meet with prompt and courteous attention.'

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

RELIGIOUS INTEREST IN GERMANY.—The Lord works in time of war. He sometimes makes war one of his messengers for accomplishing his purposes. The Rev. Mr. Jaffe, of the British Jewish Mission, writes most encouragingly of the religious interest in Germany. He says:—

"Amid the troubles and distractions of war, when the tide of human feelings and passions flows high, and destruction and carnage are going forward with rapid strides, we find God quietly carrying on his designs of love and mercy to man, and by terrible judgment He is teaching him the worthlessness, the uncertainty and instability of all human greatness, power and glory, and that lasting happiness, security and peace, can alone be found in his love and fear. Germany has, I trust, heard the voice that is speaking to her, and I am thankful to say that I seldom or ever before observed so much seriousness and solemnity of thought and feeling, even among men to whom religion had before little or no attractions, as at the present. Never before have I witnessed the house of God so crowded with eager and attentive listeners, and I have scarcely ever seen so many moistened eyes during the preaching of Christ's Gospel. It seems as if the nation was about to rouse itself, and return to the 'first love' from which it had so sadly fallen, and to shake itself from those deadening influences which have preyed on its spiritual life, and robbed the hope and comfort out of its heart. Upon the Jews, too, these stirring events have not failed to have a most salutary effect, and one of my Jewish friends, who was before unsuspicious of and inaccessible to divine truth, is now inclining his heart to its teaching, and bowing down in humility before God. I have made much gratifying experience of this kind. Among the hundreds of the sick, wounded and dying, with which this town is filled, there are two Jewish soldiers who have been the objects of my deepest solicitude. Far from kindred and friends, they are grateful for every word of hope and comfort I can address to them, and reward me for every kind act, with an eager and devout attention to the truths I bring before them."

FRANCE.—The financial and religious condition of France must be sad indeed. Pastor Fisch, in a recent letter from Paris, says: "To-day ninety days have elapsed since we have been shut up in our iron walls. Nearly all our victuals are exhausted, except bread, wine, and the horses of our omnibuses and cabs, which we begin to eat." The Christian missionaries there are full of hope, though almost destitute of food. "All our nerves," says the above writer, "are strained towards the relief of our sick and wounded soldiers; and although we get neither our income nor our salaries, we must make collections for our hospitals, and the thousands that suffer awful misery. When the war is over our provinces will not be able more than Paris to support our society, as all work is suspended, and poor France will remain for years utterly ruined." He adds: "A vast amount of good is done in our hospitals; Christian ladies teach the soldiers to read, give them the New Testament; when they leave, they show their gratitude and love to those who relieved them both bodily and spiritually. The Church of Christ in Paris is much blessed in these hard times. General prayer-meetings crowd our largest churches; we feel wonderfully quiet, refreshed, and confident in the Lord; the aspect of Paris is quite renewed. The change already is full of promise." France will soon be thrown open to the Gospel as never before, and she will present a most inviting and promising field of missionary effort to the Church.

GENERAL INTELLIGENCE.

BAPTIST.

Two hundred and twenty baptisms were reported in the Boston churches during February.

PRESBYTERIAN.

Though the Presbyterian Board has no formal missions in Europe, it has, within the last twenty-five years, expended \$100,000 in France, Belgium, and Italy. Besides this, it has invested \$20,000 in this country for the benefit of the Waldensian School of Theology at Florence.

CONGREGATIONALIST.

The Congregational statistics of Windham County for the past year show a loss of 321 members. There are now twelve pastors, more than at any time previous

since the war. There are only two churches destitute of fixed supplies out of the twenty-eight, also which is a better showing than at any time since the war. There is unusual religious interest in a number of the churches; Woodstock, East Woodstock, West Woodstock, Thompson, Putnam, Brooklyn, and Cornwall, especially.

About forty-one conversions are reported at Buckingham, where meetings have been held since the Week of Prayer. — *Congregationalist*.

EPISCOPAL.

The ordination to the Diaconate of the Rev. Wilbur Fisk Watkins, for twelve years past a minister of the Methodist Episcopal Church, took place at St. James' Church, Brooklyn, on the morning of Septuagesima Sunday, February 6th.

The Episcopal Bishop of Florida, has ordained Mr. J. Robert Love, the first colored man ever episcopally ordained in the South. Mr. Love was complimented for his sound scholarship and manly sense, and is coming to New York, by invitation of Dr. Haight, to obtain funds for building a church and school in Florida.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

WORK FOR THE SEASON.—As the season is very forward, work has come on earlier than usual. As a general thing, no planting is done until quite the last of March or first of April, but this year some farmers had their peas in the ground by the 11th of March. Peas should be sown early, and if not already in, no time should be lost. Well rotted bone manure is as good as any manure for this crop. Cover the seed about an inch or an inch and a half deep, and then at the first hoeing considerable earth can be drawn about the plants. We advise for home use to sow "Carter's first crop" for very early, to be followed by "McLean's Advancer," with "Champion of England" for late. We know of no better sorts than the above, though the "Dan O'Rourke" is a good early variety.

POTATOES.—Those who wish to have very early potatoes should by-and-by start some on bone manure, and have them ready to set out by the middle of May.

MANURE heaps should be thrown over once at least, and the whole made as fine as possible. We believe the finer it is made the better, for then it can be the more readily appropriated by the plants. Many otherwise good farmers make a great mistake just here, and use animal manure without suitable preparation.

FENCES.—All fences need to be looked after and mended. During the winter, stones from the walls have been thrown down, and the rail fences have got out of place, and need to be repaired. We never like to see a farm with fences broken down; it does not speak well for the owner.

WOOD that has been cut should be housed, and the yard nicely cleared up; and just here we say, Clean up about the house, and remove all the bones, sticks, crockery-ware, old tin, and other rubbish that may have accumulated about the premises during the winter, and make the place look as neatly as possible.

CELLARS should be thoroughly cleared out, and all decaying vegetable matter removed. A failure to perform this important work may cause sickness in the family, and it is far better to spend a few dollars to prevent disease than much money to cure the same.

TRIMMING OLD APPLE-TREES.—While we are in favor of pruning fruit-trees in June, as a general thing, still, it may do to perform this work now on old, and not very valuable trees, that stand in such a position that they cannot well receive attention in midsummer.

GRAPE-VINES should be nicely tied up to the posts or trellises to which they belong. They should not be pruned now. A little summer pruning in June, and later, will not hurt them.

SEEDS.—Have your seeds all ready, so that when planting-time comes, you will not be bothered to send here and there for them, and thus delay the work.

TREES IN GRASS.—All such trees should be dug about. We do not believe in sowing grass in orchards, though if it is allowed only to remain a single year, it may not do great harm. Many leave even fruit trees in grass land for years, and in some instances without manure, and expect a crop; a result they seldom attain.

POTASH MANURE.—The most important ingredient in all manures or fertilizers for growing crops, is potash. In some crops it is their sole dependence, and if not present in the soil, it is impossible to raise any produce.

Dr. Birnbaum, a German chemist, says that every German *morgen*, or 1 1/2 English acre, loses with every average crop the following amounts of potash:—

| | |
|--------------------------------------|-------------|
| Turnips, including leaves, | 150 pounds. |
| Hop tops, | 125 " |
| Leaves, | 100 " |
| Seed, | 100 " |
| Sweet Turnips, | 100 " |
| Cabbage Turnips, | 100 " |

| | |
|--|------------|
| Indian Corn, grain and stalks, | 80 pounds. |
| Red Clover, | 71 " |
| Potatoes, | 65 " |
| Tobacco Leaves, | 62 " |
| Carrots, | 61 " |
| Grass, | 57 " |
| White Turnips, | 55 " |
| Rape Seed, | 50 " |
| Horse Beans, | 31 " |
| Lusned, | 28 " |
| Buckwheat, | 24 " |
| Peas, | 21 " |
| Wheat, | 19 " |
| Oats, | 18 " |
| Barley, | 18 " |
| Rye, | 16 " |
| Millet Seed, | 14 " |
| Hemp, | 12 1/2 " |

It is very easy to see that, unless these amounts are replaced to the soil, crops will grow less and less productive, and farming more and more difficult.

Wood ashes in olden times were plenty, and easily available, but now almost impossible to obtain. Barnyard or stable manures are the principal reliance of the farmer. Yet they contain more nitrogenous material than potash. Bone-meal, ground bone, and superphosphates have come into use; and, where pure, have proved admirable in their effects upon growing crops. There are now imported into this country some salts of potash, obtained from German mines, which seem to promise to be a valuable acquisition to the farming industries of the country. The principal of these mines or mineral deposits is at Anhalt-Dessau, Germany; and the mineral, when worked up ready for use, is found under three forms, muriate of potash, sulphate of potash, and kainit. The muriate contains 70 to 95 per cent. of potash. The sulphate from 50 to 95 per cent. of potash. Kainit (calcined and ground) contains:—

| |
|--|
| 28 to 30 per cent. sulphate of potash. |
| 14 to 18 per cent. sulphate of magnesia. |
| 35 to 40 per cent. chloride of sodium. |
| 4 to 5 per cent. chloride of magnesia. |
| 10 to 12 per cent. gypsum or sulphate of lime. |

All of the above, if properly prepared, are soluble in water, and sufficient water should be used to convert all the solid salts to a liquid state.

In England the kainit has been used alone as a manure on potatoes with great success. The London *Gardener's Magazine* says that an acre of land manured with kainit alone, produced 12 1/2 tons of potatoes, while an acre of the same field, without kainit, produced but 4 1/2 tons; the cost was but \$2.50 for the manure. The potash salts do best when mixed with superphosphate, very much better than when either is applied alone. By actual experiments, the crude potash salts alone increased the product 12 per cent., the superphosphate alone 20 per cent.; but both mixed together, gave an increase amounting to 91 per cent.

Dr. Voelcker draws the conclusion from this, that on light lands excellent crops of potatoes may be grown at comparatively small expense by means of superphosphate, potash salts, and sulphate of ammonia. The cost of these salts of potash are about two to three cents per lb., while dry salts potash cost 6 to 8 cents per lb., or \$120 to \$160 per ton—far too costly for agricultural purposes.

The *Chemical Farmer* reports an experiment of potash salts upon a field of flax:—

| | Quantity of crop. | Flax. | Seed. |
|--|-------------------|-------|-------|
| Not dunged at all | 104 | 102 | 104 |
| Phosphoric acid only | 104 | 102 | 104 |
| " and nitrogen | 110 | 106 | 106 |
| Potash only | 118 | 122 | 122 |
| " and phosphoric acid | 119 | 125 | 125 |
| " and nitrogen | 130 | 127 | 127 |
| " phosphoric acid and nitrogen | 145 | 142 | 142 |

So it will be seen a mixture produces best results. We would like our professors of chemistry to investigate this subject, and inform the farmers of the country whether these mineral potash salts are really desirable for general use. — *Independent*.

Obituaries.

At a meeting of the Friendly Sewing Society of the Bromfield Street Methodist Episcopal Church, held on the evening of March 16, the following resolutions were unanimously adopted; and it was voted that a copy be sent to the bereaved husband, and also that they be published in ZION'S HERALD.

Whereas, it has pleased our Heavenly Father to call home the spirit of one of our number, MRS. ISAAC RICH, —

Resolved, 1. That in this dispensation of Providence, we sincerely mourn the departure of one who, in the early days of this Society, was among its chief supporters; in later times as Manager; and for several years its first officer.

2. That we deeply feel the loss of a friend to whom we have always looked for aid and counsel; on whom we have ever relied as an earnest sympathizer with the afflicted; and who, while in health, was ever active to relieve the wants of the needy.

3. That we cherish the example of her active benevolence; and, while sorrowing that we shall see her face no more, yet sustained by that Christian faith which was ever her guide, we recognize that it is our Father's infinite love which has called her from earthly suffering to heavenly rest.

4. That our kindest sympathy be respectfully tendered to her surviving companion; praying that in this great grief sustaining grace be given unto him, until he, too, shall be called to the Master's presence, and to reunion with the loved ones gone before.

Boston, March 16, 1871. M. M. PIERCE, Secretary.

The Students of Wesleyan University adopted the following resolutions on the death of MRS. ISAAC RICH:—

Resolved, 1. That, in this dispensation, we reverently recognize the hand of our Heavenly Father.

2. That, in the death of Mrs. Rich, we have sustained the loss of an earnest friend of our University, who was thus, in a distinguished sense, the benefactor of us all.

3. That we cherish her memory, honor her Christian faith, praise her benevolence, and emulate her usefulness.

4. That to the bereaved husband and friends, in this hour of affliction, we extend our sympathy, and commend them to Him who was "sent to bind up the broken-hearted."

Died, in North Sandwich, of consumption, Sept. 28, Mrs. DEBORAH SKIFF, aged 47 years.

Our sister had for years proved the efficacy of the blood of Christ to save fully while in health; and she found that fullness more complete in sickness and in death. Some days before

she died she received the Sacrament lying on her bed, in the midst of a circle of communicants of her own family friends. It was a scene of holy triumph, and hardly ever did the blood of the Lamb seem so efficacious as when, in the midst of her "last Supper," she broke forth in raptures of praise. She dictated a beautiful farewell letter to the Church of which she had been a member, in which she testified to her complete victory over sin and death. She had cheerfully given up children, and all she held dear on earth, and, with a soul filled with joy, she waited, longing to depart. "Take," said she, "the advice of a dying sister, and seek for an application of the all-cleansing blood. As she drew near the river, she requested her friends "not to hold her back, for she was in haste to cross over."

A. W. PAIGE.

Died, in Hampstead, N. H., Oct. 20, 1870, ESTHER, wife of Horace Bailey, aged 64 years.

Sister Bailey was, for years, an exemplary member of the Church at North Salem; and from its organization to her death, was a faithful, useful member of our Church at Hampstead. But her loss to her friends, to the Church and community, is her gain.

D. W. B.

In Hampstead, N. H., Nov. 18, 1870, ANNA S. MARSTON "sweetly fell asleep in Jesus," aged 17 years.

During her long sickness she was very cheerful, and seemed an easy victor over disease, death, and the grave; indeed, nothing could seem gloomy with her, living or dying. "Thanks be unto God" for such a victory, "through our Lord Jesus Christ."

D. W. B.

DANIEL SMART died in Fryeburg, Me., Dec. 7, aged 84 years.

Father Smart gave his heart to God about half a century ago, and united with the Methodist Episcopal Church, and many years has stood connected with the Church at Lovell, and has filled the offices of steward and class-leader, and was willing to fight in the ranks as private in the army of God, for quite a number of years. Father Smart, because of the infirmity of age, has been deprived of the privilege of mingling with the people of God for worship; yet occasionally, through the attention of kind friends, enjoyed the Sabbath service and the Quarterly Meeting seasons, which were seasons of great joy to his soul. A few days before his death the writer visited him, and found him very happy. His soul was panting to depart and be with Christ, which he felt would be better. "His wings all plumed for glory. He sent his last message to the Quarterly Meeting, and to his Presiding Elder, Bro. Colby, exclaiming, "God bless him! He is a good man." He expected to meet the host of God, and loved ones gone before. A few days after my interview with him, Jesus sent and called His weary one to Himself. Thus another of the fathers in the Church has gone. May God fill up the depleted ranks with laborers for God.

Denmark, Feb. 9, 1871. A. H. WITHAM.

ELIZABETH A. DUNNELLS, wife of M. C. Dunnells, died in Newfield, Me., Dec. 14, aged 41 years.

Some three or four years since, while Bro. Cousins was on the charge, Sister Dunnells surrendered her heart to Christ, and united with the Methodist Episcopal Church here. She was naturally amiable and kind-hearted. She sought earnestly to bring up her children in the nurture of the Lord. Many privileges we enjoyed conversing with her concerning Jesus and His love, and we believe her hope was in God, her trust in the all-atoning blood of Christ.

C. W. B.

NANCY F. BROWN, wife of the late Rinaldo D. Brown, died in Bowdoinham, Dec. 29, 1870, aged 56 years and 3 months.

Sister Brown was converted to God some thirty years ago, and joined the Methodist Episcopal Church, of which she continued a devoted, faithful, working, consistent Methodist Christian until her death. She lived to see her children, seven in number, grown up, and all, I think, but one, converted to God. We think Sister Brown enjoyed perfect love for years. After her death, a member of the family found her consecration vow in her own hand-writing with her signature in these words, in substance:—

"Jan. 1, 1809. — O Lord, to-day, here and now, I consecrate myself anew to thee, soul, body and spirit, time and talents, all I have, all I am, all I hope to be, all I know, and what I do not know, now, for time, and for eternity."

F. C. AYER.

MARY A., wife of Leonard Higgins, of Machias Port, died Jan. 13, aged 59 years.

She was an affectionate and beloved wife, a devoted and kind-hearted mother, and a true Christian. Though deeply afflicted in the loss or removal of two very dear children, and three grandchildren, during the year, her resignation was complete, her trust in God firm, her hope and prospect bright and joyful, even down to the close. All is well. S. H. BEALE.

Died, in Greenfield, Mass., Jan. 11, 1871, BENJ. J. SPEAR, aged 76 years and 10 months.

Father Spear was converted to God at the age of 17. He labored with the Methodists for about forty years, and was personally acquainted with the trials peculiar to Methodism in its early days. Of a family of eleven children, he has only one brother left to mourn him. Fervent in prayer, he ever remembered the interest of the Church, and stayed up the hands of the preachers, and many a one will think of him as a good man gone.

S. O. D.

Greenfield, Mass., Feb. 1, 1871.

Died, in Jay, Me., Jan. 16, 1871, JOHN EUSTES, aged 24 years.

Bro. Eustes was a young man of great promise, and a favorite with the people of Livermore Falls, with whom he attended church, and also with the choir, with whom he so constantly met and sung. He experienced religion, and was baptized Nov. 20, 1870, and ever after rejoiced in hope of immortality and eternal life. His faith never wavered, but with confidence he remarked to his pastor, "I am all right." He died in hope. "Blessed hope."

J. M. WOODBURY.

March 14, 1871.

Died, in Lowell, Jan. 26, NELLIE WHITTEN, aged 23 years.

Nellie gave her heart to Jesus in childhood. She sought to add to her profession true godliness, and, through grace, adorned her soul with the beauties of her Saviour. Her genial, loving heart won many friends, who confess the power of her life over them, and the fullness of her love to Christ. She had rare intelligence and genuine culture. Amiable, self-sacrificing, artistic, uncomplaining, she grew in every one's estimation as familiarity revealed her genuine worth. Few parents are blessed with so dutiful a daughter; few family circles with so true a sister. She died in Christ. Suddenly the summons came, but she was ready. Nellie is not dead to us; she has only left us for a time, to gain a more genial climate for her polished soul.

D. C. KNOWLES.

Died, in Hollis, Me., Jan. 26, 1871, THOMAS WARREN, aged 60 years and 7 months.

Less than two years ago the subject of this notice, by all that knew him, would have been numbered among the very last that would have fallen so soon. Mr. Warren, through all his life, was a very quiet, kind-hearted man, possessing many admirable qualities and principles of uprightness, but neglected, as too many do, the one thing needful until he came to his dying bed. Here, through the mercy of God, we trust he found pardon through the Saviour's blood. At times he was very happy, and would praise the Lord until his strength would fail; and his desire was to depart and be with Christ, which desire we have no doubt he is now realizing.

S. B. S.

Hollis Centre, Feb. 24, 1871.

HERALD CALENDAR.

CONFERENCES THIS MONTH.

East German, Poughkeepsie, N. Y., March 20, James.

Southbridge Church, dedicated March 22.
Purchase Street Church, Newburyport, dedicated March 22.

Preachers' Aid Society, March 27, Wesleyan Association Committee Room.

Rockland District Ministerial Association, Vassalboro', May 8.

Fall River District Conference, East Weymouth, June.

Yarmouthport Camp-meeting, Aug. 15, to continue ten days.

Penobscot Valley Ministerial Association, Bangor, May 1.

To those who are at all acquainted with the trade in musical instruments, or those conversant with the improvements that during the last twenty years have been made in that most popular of instruments the Reed Organ, it is entirely superfluous to speak of the reputation or ability of the firm of GEO. WOODS & CO. We will however mention for the benefit of any who may be without information on the subject, that the senior partner, Mr. GEO. WOODS, has been engaged in the manufacture of Organs for many years, that he is the inventor of many valuable improvements and ingenious devices, and that his coadjutors in the business are all men extensively known to the trade as being possessed of uncommon skill, taste and experience in their different branches.

The attention of the musical public has been lately much attracted by the improvements introduced by them into their new style of *Parlor and Family Organ*. They invite the attention of all interested in music, and the elevation of all that pertains to it, to their advertisement in another column, and invite all organists, teachers, and music dealers to examine particularly into the merits of their instruments particularly as shown in their latest style of *Number Thirteen Celeste Organ*.

They have recently occupied ware-rooms at 130 Tremont Street, corner of Winter, where will be found a select assortment of the different styles, and where all who are interested in knowing how fine a musical instrument a really first-class organ is, and how beautiful an ornament to the parlor it can be made, are invited to call.

A CARD.—The undersigned for many years the Depositary of the American Tract Society, having received an appointment as general agent of the *Empire Mutual Life Insurance Co.* of New York, would respectfully call the attention of his friends and the public generally to the strength, ability, well invested capital, and economy of this company. The facilities offered the insured include every accommodation not inconsistent with entire success, and leave no excuses for neglecting an important duty. The undersigned, therefore, confidently invites the practical inquiry of all persons uninsured, and also those desiring additional insurance, to the features and tables of the Empire, which becomes at once a home company here, having adopted the Massachusetts law; and will be pleased to furnish at any time all desired information upon the subject.

N. BROUGHTON, JR.
Office, 32 Washington Street, Boston.

ORNAMENTAL IRON WORK.—Our readers will not fail to notice the advertisement of J. L. Roberts & Co. They manufacture Ornamental Iron Work in great variety, and are known to us as thorough mechanics, and in every way responsible.

Mar. 16, 1871.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure.

Feb. 3, 1871

Burnett's Cocaine is the best Hair-dressing.

Burnett's Cooking Extracts are the best.

Jan. 26, 1871

THROAT AFFECTIONS AND HOARSENESS.—All suffering from Irritation of the Throat and Hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of *Brown's Bronchial Troches*. The demulcent ingredients allay pulmonary irritation; and, after public speaking or singing, when the throat is wearied and weakened by too much exercise, their use will give renewed strength to the vocal organs.

READ WHAT MRS. MILLIGAN SAYS: Boston, Feb. 20, 1871. Through motives of good towards the public, and particularly the afflicted portion, I most cheerfully take the responsibility upon myself confidently to say, that from such facts as daily meet my observation while an attendant of three years in his store, and also a patient, I sincerely believe that Dr. S. T. BIRMINGHAM, the Native Indian Physician, is now accomplishing the most wonderful and startling cures of the age; and though it is not essential to attempt to enumerate such cases as have proved in his hands curable, after friends and physicians had despaired, yet I would say, for the sake of awakening some new confidence and giving a new stimulant to enfeebled faith, that the doctor is truly commendable for his astonishing successes in the cure of the worst diseases, where his directions are fully and faithfully adhered to. Scores of certificates which he deems unnecessary to publish, together with bottles of diseased matter which his medicine has taken from different individuals, and which may be seen at his office, with the words of those whom he has rescued from a premature grave and restored to health and activity, will more than verify what is here written. His knowledge of and ability to treat the diseases of the human frame, cannot by reason be questioned; and knowing as I do that the sick at the present day have little faith as to where they shall go for medical aid, is my reason for saying thus much to them of Dr. Birmingham. Call and see him, ye sick, and testify for yourselves the truth of my humble statement. But call ere the weakness of your constitution or sunken vitality fails to resist longer the chemi-

cal or decomposing laws of nature. His advice is given free, and his medicine, which is left at your own option whether to have it after consultation, comes exceedingly low.

MRS. M. C. MILLIGAN,
Mar. 30, 461 11 St. No. 85 Day St., N. Y.

Money Letters Received to March 15.

J. Q. Adams, C. Atkinson, Chas. Andrews; W. L. Brown, 2, C. Bray, J. E. Budden, F. C. Booth; P. Crandon; A. Donham, A. L. Dearing, C. M. Dinmore; W. E. Fish, J. P. Frye, L. P. Freuch; E. H. Hatfield, E. D. Hall, T. Hill, J. E. Hawkins, 2, G. H. Hawks; H. L. Kelsey; J. L. Morse, J. H. Mason; N. F. Pierce, M. G. Palmer, W. H. H. Pillsbury; G. W. Ruland; J. E. C. Sawyer, R. S. Stubbs; J. D. Tucker, J. Thurston; N. W. Wilder, H. S. Ward, S. F. Wetherbee.

Money Letters Received from March 12 to March 25.
L. Abbott, J. W. Adams, J. C. Allen; Geo. Boynton, S. C. Baker, Josiah Bean, O. A. Barrett; S. S. Cornforth, R. Cook, J. C. W. Cox, J. W. Chamberlain, J. M. Clark; D. S. Dexter, S. O. Dyer, H. L. Denlow, E. N. Darling; C. I. Flint, E. J. Fulford; J. M. Hoves; P. Jacques; B. G. Luther; J. R. Masterman; N. Newcomb; J. O. Peck, G. E. Palmer; Geo. E. Reed; B. T. Sanborn, E. Skillings, S. Shackett; John Thrush; A. W. Waterhouse, R. H. Wilder, G. G. Winslow, J. B. Wakeley, D. Wells, S. Whiton.

Methodist Book Depository.

Money Letters Received from March 11 to March 15.
G. W. Barrows, J. H. Brown, S. H. Beale, H. W. Bolton, B. K. Baker; P. Crandon, J. H. Carpenter, V. A. Cooper, J. E. Cochran; E. Davies, F. E. Duncan; E. Emmons, S. L. Eastman; G. E. Fuller, O. H. Fernald; N. Goodrich; J. M. Hutchinson, S. Holman; J. E. Hawkins; C. Jost; G. E. Lee, E. T. Lenfest; J. L. Moore, Thos. Mayberry; M. C. Noyes, G. C. Noyes, James Nixon, Jr., M. H. Nesley; L. E. Ferkins; E. Rockwell, M. H. Rist; S. F. Strout, A. Scott, R. S. Stubbs; J. D. Tucker, J. Thurston; E. W. Virgin; H. B. Wardwell, N. Wentworth; C. J. York.

Money Letters Received from March 18 to March 25.
C. E. Ashley, E. T. Adams; D. C. Babcock, W. R. Burroughs; L. Corbin, S. P. Campbell, F. W. Clark, J. Chase, Geo. F. Clapp, H. Copeland; W. H. Deane, A. L. Dearing, E. N. Durrell; M. T. Eddy; S. R. Fuller; Samuel Gibson, Jr., Albert C. Greene, W. A. Greene, J. W. Guernsey, A. Gleason; B. O. Hathaway, C. E. Hobbs, E. F. Hink, A. D. Heath, J. E. Haskins, J. K. Higgins, J. Hawks; O. H. Jasper; M. J. Leavitt, A. Lord, J. L. Litch, Geo. E. Lee, H. L. Leland; N. L. McCall, James H. Mason; A. Noon, M. W. Newbert; S. S. Paine, J. H. Plimpton; R. A. Rich, L. B. Randall, S. Ranks; C. H. Stevens, A. R. Sylvester, H. A. Spencer, A. R. Scott, A. O. Spoor, H. W. Swift; D. M. True, L. K. Treadwell, A. S. Tarr; E. W. Virgin; J. F. Woods, C. D. Wyatt.

J. P. MAGEE, Agent, 38 Bromfield St., Boston.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

March 26, 1871.

GOLD.—1.10% @ 1.11.
FLOUR.—Superfine, \$6.25 @ 6.50; extra, \$7.00 @ \$7.25; Michigan, \$7.00 @ \$7.25; St. Louis, \$7.50 @ \$10.25.
MIXED NEW CORN.—\$8 @ 90c.; Mixed Yellow, 90 @ 95c.
OATS.—73 @ 76c.
RYE.—\$1.15 @ 1.30 per bushel; Shorts, \$34.00 per ton.
SEED.—Timothy, Herd's Grass, \$7.25 @ 7.50; Red Top, \$6.75 @ 7.00 per sack; R. I. Bent, \$3.00 per bushel; Clover, 13% per lb.
APPLES.—\$3.50 @ 4.50 per bbl.
PORK.—\$25.50 @ 24.50; Lard, 13 @ 14c.; Hams 14% @ 15c.
BUTTER.—30 @ 35c.; Prime, 40c.
CHEESE.—Factory, 14 @ 15c.; Dairy, 8 @ 15c.
EGGS.—20 cents per doz.
DRIED APPLES.—5 @ 9c. per lb.
HAY.—\$19.00 @ 27.00 per ton.
POTATOES.—\$2.50 per bbl.
SWEET POTATOES.—\$4.00 @ 4.50 per bbl.
BEANS.—Extra Pea, \$3.00; medium, \$2.00 @ 2.25; common, \$1.50 @ 1.75.
LEMONS.—\$4.00 @ 4.50 per box.
ORANGES.—\$2.75 @ 3.50 per box.
MALLOW SQUASH.—\$4.50 per cwt.; Hubbard, do., \$5.50 per cwt.
ONIONS.—\$4.50 @ 5.00 per bbl.
CARROTS.—\$1.75 @ 2.00 per barrel.
BEETS.—\$1.75 @ 2.00 per bushel.
TURNIPS.—\$2.25 @ 2.75 per bbl.
CABBAGE.—\$2.50 @ 3.50 per barrel.
REMARKS.—Flour Market remains steady, at unchanged prices. Timothy, Herd's Grass and Red Top advanced \$1. Clover 1 cent higher—demand active for Seeds. Pork easier. Also, Lard. Eggs are still having a downward tendency. Onions from 75 cents @ \$1 @ bbl. lower. Vegetables are not active.

Church Register.

At a meeting of the Boston Sunday-school and Missionary Society, March 24, the following resolution was unanimously adopted, and ordered to be published in ZION'S HERALD:—
"Resolved, That the thanks of this Board be presented to the ladies of the various churches who so cheerfully volunteered their aid, and through whose noble exertions our late Festival was made such a great success."
J. A. AMES, Secretary.

Boston, March 24, 1871.

BOSTON THEOLOGICAL SEMINARY.—The undersigned, on behalf of the Seminary, gratefully acknowledges the receipt of a box, containing fourteen sheets, fourteen pillow-cases and thirty-seven towels—the gift of ladies connected with the Methodist Episcopal Church in Fitchburg.

Also, from Professor Thomas F. Leonard, of Boston, a copy of GILL'S "Commentary on the Holy Scriptures," in nine volumes.
W. F. WARREN.

LAY DELEGATES from Gardner District, to next session of the Maine Conference:—
S. R. Bearse, Lewiston; John J. Perry, Oxford; H. C. Davis, Bryant's Pond; Levi Marston, North Yarmouth; James M. Shaw, Waterville.
Alternates.—C. P. Knight, Bethel; Joel Newsum, Lewiston; C. C. Covell, East Poland. A. SANDERSON, Moderator, March 23, 1871.

The class to be examined in the Conference studies for the third year will meet the Committee in the vestry of the Methodist Episcopal Church at Rochester, Wednesday morning, 10 o'clock, April 12.

H. L. KELSEY, Chairman of Committee.

NEW HAMPSHIRE CONFERENCE.—The Committee of Examination, and candidates for examination, will meet at the Methodist Episcopal Church, Rochester, on Wednesday, April 12, at 8 o'clock A. M.

Haverhill, March 22, 1871. L. D. BARROWS.

NEW HAMPSHIRE CONFERENCE SEMINARY.—The trustees of the New Hampshire Conference Seminary and Female College are hereby notified that there will be a special meeting of the Board at the Methodist Episcopal Church, Rochester, N. H., on Thursday, the 15th day of April next, at 7 o'clock P. M., for the transaction of such business as may properly come before them.

A. B. WYATT, Secretary.
Tilton, N. H., March 22, 1871. St. March 20.

Marriages.

At the Bay State House, in Worcester, by Rev. G. Haven, assisted by Col. E. B. Stoddard, George Hervey, esq., of Syracuse, N. Y., to Mrs. E. T. H. Putnam, of Worcester.

Deaths.

In East Boston, Feb. 13, Mr. James Whorf, aged 66 years.

Business Notices.

CRAMPTON BROTHERS' Imperial Laundry Soap contains a large per centage of vegetable oil, is warranted fully equal to the best imported Castile soap, and at the same time possesses all the washing and cleansing properties of the celebrated French and German laundry soaps. Housekeepers will do well to call for it. If your grocer does not keep it, send your order direct to the manufactory, 2, 4, 6, 8, and 10 Rutgers Place, and 33 and 35 Jefferson Street. Office, 94 Front Street, N. Y. Dec. 22, 6m.

FOR MOTH, PATCHES FRECKLES, AND TAN, Use Perry's Moth and Freckle Lotion.
It is the only reliable and harmless Remedy known for removing Brown discoloration. Sold by Druggists everywhere. Depot, 49 Bond St., N. Y.

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For Comedones, Black-worms, Grubs, or Pimples Eruptions, and Blotched disfigurements on the Face, use **Perry's Comedone and Pimple Remedy.**
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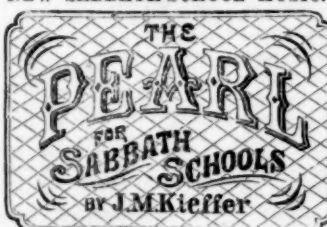
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1871.

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NEW LOAN OF THE UNITED STATES. IMPORTANT CIRCULAR.

SUBSCRIPTIONS NOW OPEN—CERTIFICATES READY.

TREASURY DEPARTMENT, WASHINGTON, Feb. 28, 1871.

Public notice is hereby given that books will be opened on the 6th day of March next, in this country and in Europe, for subscriptions to the National Loan, under the act approved July 14, 1870, entitled "An Act to Authorize the Refunding of the National Debt," and the act in amendment thereof, approved January 20, 1871.

The proposed loan comprises three classes of bonds, namely:—

First: Bonds to the amount of five hundred millions of dollars, payable in coin, at the pleasure of the United States, after ten years from the date of their issue, and bearing interest payable quarterly in coin, at the rate of five per cent. per annum.

Second: Bonds to the amount of three hundred millions of dollars, payable in coin, at the pleasure of the United States, after fifteen years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four and a half per cent. per annum.

Third: Bonds to the amount of seven hundred millions of dollars, payable in coin, at the pleasure of the United States, after thirty years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four per cent. per annum.

Subscriptions to the loan will have preference in the following order, namely:—

First: Subscriptions that may be first made for five per cent. bonds to the amount of two hundred millions of dollars; of which there will be reserved, for twenty days, one half for subscribers in this country and one half for subscribers in foreign countries.

Second: Subscriptions for equal amounts of each class of bonds.

Third: Subscriptions for equal amounts of bonds bearing interest at the rate of four and a half per cent., and of bonds bearing interest at the rate of five per cent.

Fourth: Subscriptions for any five per cent. bonds that may not be subscribed for in the preceding classes.

When a subscription is made, the subscriber will be required to deposit two per cent. of the amount thereof in coin or currency of the United States, or in bonds of the class to be exchanged, to be accounted for by the Government when the new bonds are delivered; and payment may be made either in coin or in bonds of the United States known as FIVE-TWENTY BONDS, at their par value.

The coin received in payment will be applied to the redemption of five-twenty bonds, and the debt of the United States will not be increased by this loan.

The bonds will be registered or issued with coupons, as may be desired by subscribers. Registered bonds will be issued of the denominations of \$50, \$100, \$500, \$1,000, \$5,000, and \$10,000; and coupon bonds of each denomination except the last two. The interest will be payable in the United States, at the office of the Treasurer, any Assistant Treasurer, or Designated Depositary of the Government, quarterly, on the first days of February, May, August, and November, in each year.

The bonds of the several classes aforesaid, and the interest thereon, are exempt from the payment of all taxes or duties of the United States, as well as from taxation in any form by or under State, municipal, or local authority.

After maturity, the bonds last issued will be first redeemed, by classes and in order, as may be designated by the Secretary of the Treasury.

The bonds will be issued at the United States Treasury, but the agents for the negotiation of the loan in Europe are authorized to make arrangements with subscribers for the transmission of the bonds to the agents through whom subscriptions may be received.

Subscribers in the United States will receive the new bonds of the agents with whom the subscriptions are made.

In the United States the National Banks are authorized to receive subscriptions, and subscriptions may also be made at the office of the Treasurer of the United States, or of any Assistant Treasurer, or the Designated Depositaries at Buffalo, N. Y.; Chicago, Ill.; Cincinnati, Ohio; Louisville, Ky.; Mobile, Ala.; and Pittsburgh, Penn.

P. S.—This Department and its own Loan Agents are now ready to receive the United States Five-twenty Bonds, and to pay the gold interest thereon to May 1, from which date the new bonds will bear interest. A scrip certificate, calling for the bonds on the 1st May, will be issued at once in exchange for the old bonds.

GEORGE S. BOUTWELL, Secretary of Treasury.

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Spring 1871.

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